

John Henry Davis
4 Lane Court Fleet Street

THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

No. 224.—VOL. V.

LONDON: MONDAY, MAY 19, 1845.

PRICE 6d.

LONDON MISSIONARY SOCIETY.

THE fifty-first anniversary of this noble institution was held at Exeter hall, on Thursday, the 15th inst. The weather was most propitious, and the attendance correspondingly large. At ten o'clock, the directors appeared on the platform, accompanied by Mr Alderman and Sheriff HUNTER, who, on the motion of Mr J. A. JAMES, was called to the chair, which he took amid the plaudits of the assembly. He was sustained by Sir Culling E. Smith, William Ales Hankey, Esq., &c.

The service commenced by Mr J. ARNDEL, home secretary, giving out the 83rd Hymn of the Missionary Collection:—

"Shine, mighty God, on Britain shine,
With beams of heavenly grace;
Reveal thy power through all our coasts,
And show thy smiling face."

Mr J. A. JAMES having implored the Divine presence and blessing,

The CHAIRMAN rose and said: The directors of the London Missionary Society have honoured me by inviting me to undertake the office of your chairman on this important occasion. I feel considerable difficulty in attempting to make even a single observation upon an occasion like the present; but I felt that, as my friends thought fit to present the invitation, it was my duty, as it is my pleasure, and, I trust, my gratification, to comply with it, and to do what I can for the best interests of that Society whose anniversary we are celebrating [cheers]. I consider that this Institution is specially worthy of our support, because of the religious object which it contemplates [hear, hear]. Its main design is to preach the everlasting gospel in every part of our globe, and if I am correctly informed, your missionaries, in carrying out this object in their respective stations, proclaim the truth, not only in their several places of worship, but even in the places of public concourse—in bazaars, in market places, and in private houses—to all those who are willing to listen to them; and this is done, not only on the Sabbath day, but also on the days of the week. Speaking of your missionaries generally, and of the native teachers, I may say that they are never weary in well-doing in those labours of love and works of mercy in which they are engaged. I would also mention, although no doubt it has been frequently referred to in this and other places, where the great cause of missions has been advocated, the translation into numerous languages of those great and glorious truths of the gospel which it is our privilege to hear dispensed from Sabbath to Sabbath in our own country, which we cannot sufficiently appreciate [cheers]. What a mighty subject is this for the contemplation of those who enjoy in our own land these inestimable advantages! The education of the young I conceive a most important object connected with this Society. I can speak of this from what I have heard from time to time in the interchanges of friendship and affection with those engaged in the work. I am quite sure that we are not sufficiently aware of the immense value of those schools, which instruct the rising generation in heathen countries in the great principles of Christian truth. I believe there is no station under the care of your missionaries in which there are not schools; and this is a fact in which I am sure we must all rejoice. There is another topic to which I feel it right to refer. It is one which deeply interests my own feelings, and I am glad to have an opportunity of expressing my sentiments upon it. I allude to the progress of civilisation which always follows in the train of this Society, and on account of which it is our duty, in subordination to higher objects, to support it. What should we do without civilisation? What has it done for this country? What has it done for all the British dependencies? What is it now accomplishing in different parts of the world—in the East and West Indies, and in the isles of the Pacific? In connexion with this subject, allow me to refer to our departed friend, the immortal Williams. When he was in this city, I had the pleasure of an interview with that esteemed man, and, as a member of the corporation of the city of London—and I say it publicly, to the honour of that corporation with which I have had the honour of long being connected—I had the gratification of observing an almost perfect unanimity of feeling when they were told, that the object of Mr Williams was not merely to diffuse religious truth, but its invariable concomitant—civilisation. I stated then, and I fearlessly repeat it now, that we obtain an ample return for our labours, in contributing, in some measure, to the advancement of the great principles of civilisation [cheers]. Civilisation promotes the arts and sciences, fosters domestic comfort, and instructs those who are ignorant and out of the way, how to act and how to walk in the spheres in which they move; and thus those who hereafter, under the Divine blessing, will be appointed to carry the gospel to the houses and the hearts of their fellow-countrymen, will learn what

feelings and what sentiments to cherish. This Society is worthy of your support on another account—its contributions to literature. Productions have emanated from your missionaries, which must have a most beneficial influence. Who has not read or heard of the fascinating works of our late beloved Williams, of Moffat, of Dr Campbell, Dr Hamilton, and others—men who have distinguished themselves by preparing the way for the diffusion of that knowledge which is communicated by the agents and missionaries connected with this great Society. Another ground on which this Society deserves your support is its catholicity [hear, hear]. We are not a party—we are all, I trust, united to promote the great interests of religious truth among the heathen, and the advancement of that knowledge which will make men wise unto salvation, through faith in the blessed Redeemer [hear, hear]. I am old enough to recollect most of the founders of this Society, and we cannot but cherish a grateful recollection of them. The names which are most familiar to me—men whom I had not unfrequently the pleasure of seeing and hearing—were Mr Wilks, Dr Bogue, Dr Waugh, Mr Hardeastle, Mr Townsend, and my esteemed friend, Thomas Wilson, Esq., your late treasurer [cheers]. I would now refer to the year of jubilee [applause]—and, in connexion with this event, I would say, Remember we cannot sustain our operations without receiving that kind of aid which you have the power of contributing. God has blessed you, and this day, I trust, we shall not separate without each individual asking himself or herself, "What have I done, and what can I do to promote this holy and momentous cause?" I am anxious that our Society should not retrograde for want of funds, and I ask, whether there is an individual in this assembly who cannot do something, not only to prevent it from declining, but to advance its progress? But, above all, I would remind you that it is our duty to be earnest in prayer for the increase of light, and for the instruction of those who are sitting in darkness, that all may be brought nigh to Him who has loved and redeemed us [cheers].

Mr TIDMAN, Foreign Secretary of the Society, then read an impressive and perspicuous review of the character, progress, and results, of the varied operations of the Institution from its commencement to the present time; concluding with a highly interesting exhibition of the solid and diversified grounds of hope now enjoyed by the friends of Christian missions to the heathen, and the glorious prospects of the ultimate and complete triumph of the enterprise in which they are engaged.

Mr J. J. FREEMAN closed the statements of the Report by presenting a view of the financial condition and foreign statistics of the Society for the past year, from which it appeared that the ordinary income for the year had been £65,563 2s. 2d.; that the expenditure for the same period had amounted to £82,876 9s. 8d., being an excess of expenditure beyond the ordinary income of £17,313 7s. 3d. The contributions towards the Jubilee Fund amounted to £21,000. The number of stations, according to the last Report (since the publication of which there had been no material change in this or the following items), supported by the Society in different parts of the world, was 439; connected with which there were 131 churches. The society employed among the heathen 165 European missionaries, and 603 European and native assistants; and the number of printing establishments in operation was fifteen. The directors had sent forth, during the past year, to various parts of the world, missionaries, with their families, amounting (exclusive of children) to twenty-one individuals.

Mr JOSIAS WILSON rose and said: I do confess that I have been placed in a position to-day altogether unexpected. I should have esteemed it a privilege to occupy any position, the most humble, in the proceedings of the day; but I little expected the prominent position that has been assigned me. There is one comfort, however, in moving the adoption of this report, and that is, that the tasks, at all events, an easy one; for I confess that, of all the reports that it has ever been my lot to hear, I never listened to one more beautiful, more comprehensive, more classical, and, above all, more touching and pathetic, than the report which we have just heard [cheers]. There may be another reason for putting me forward, as a presbyterian minister, on this occasion, and in this position—namely, that it is an evidence that you are carrying out the great catholic and original principle of this institution; that it is your determination that the viper of sectarianism shall find no place in its counsels; but that the foot of this noble institution shall ever be placed on its head, to trample it in the very dust [cheers]. The resolution which I have to move is—

"That the brief review now presented to this Meeting, of the history and progress of the London Missionary Society during the fifty years of its existence, be adopted and printed, together with a report of its proceedings in particular during the past year. And this Meeting hereby records its humble and grateful sense of the Divine mercy, which has so manifestly accompanied

the Institution throughout the entire series of its labours, and feels constrained to mark the present interesting season by a renewed pledge of steadfast and increased attachment to the sacred cause of Christian missions."

We should always remember, what I fear we are prone to forget upon such occasions, that each one who gives a response to the adoption of such a resolution, comes under the solemn pledge in the eyes of God, of angels, and of men, to be honest and faithful, and to carry out the spirit of the resolution, which they adopt [hear, hear]. The report that we have heard has waited us round the world; it has carried us a most delightful journey over the wide expanse of God's earth. I look upon your missionary stations in various countries as so many golden links in the great chain of divine mercy, by which you are endeavouring to grapple and encompass the whole globe; and Presbyterian though I am, there is no one in this meeting to whom I will yield in my cordial prayer on your behalf; and if my labours now, as a resident London minister, can be of use be assured they will, to assist your great and god-like institution, in gathering its triumphs [loud cheering]. Notwithstanding the comprehensiveness of that report, there is a deficiency in it; you do not know—the worthy Secretary himself does not know, the full amount of good that the London Missionary Society has achieved. It has done as great good at home as it has done abroad. Put down in an appendix to the Report, or in a note, what I now state. I stand here as an Irish Presbyterian, under infinite obligations to the London Missionary Society [cheers]. What was my church in Ulster when this institution first arose? What was my church in Ulster when the venerable and sainted Dr Waugh, as one of your various deputations, came to agitate Ulster for the funds of this Society? My Presbyterian church (I am unable to say it, but I thank God for the result) was like the Dead Sea in the Holy Land; and, when that godly man, whose very appearance might have gained him access to Irish hearts, came to that part of Ireland, there was one man who got up in our annual meeting of the Synod, resisted Dr Waugh, and looked upon the missionary enterprise as a species of the greatest enthusiasm. At that time there was not a single missionary pulsation to be found in the whole body. But your deputations kindled a flame in Ulster, by coming to our pulpits, and appealing to our Irish hearts; and the flame which they lighted will, with the blessing of God, burn till, I trust, my country, under its influence, will be made, in the right sense of the word—

"Great, glorious, and free—
First flower of the earth and first gem of the sea."

That church—mark it down—you have made a missionary church. Had it not been for your deputations, we might, perhaps, have been a Dead Sea still; but now we have our own mission, we have had large additions to our congregations within the last fifteen years, and that amidst the darkness and denseness of Popery [hear, hear]. We were not contented—we saw your example, and what was the result? You have carried us to India. We sent out two missionaries at first, and we thought, in our Irish poverty, that we certainly should not be able to send more. Contrary to our expectations, money came in handfulls, and then we were enabled to send out two more; the money came in more abundantly, and we have had the means of sending six missionaries to one of the northern provinces of India [cheers]. Then we thought that the Jews should not be forgotten—we sent one missionary to Damascus, but, as the money came in abundantly, we had to send another; it came more abundantly still, and this day, while I am speaking, a third is in a vessel scudding his way to Hamburg as a missionary to the ten thousand Jews of that dissolute and degraded city [cheers]. To your Society, under God, all our praises are principally attributed that most blessed change; it arose in consequence of the influence of your deputations, and let deputations remember it when they are abroad. This may be set down as much to the influence of this Society as of the other triumphs which, by the grace of God, it has achieved [cheers]. I rejoice to say that, although we have scarcely been able to give you any funds from Ireland, still we have not cast you off. Will you bear with me while I make one statement? I have been in London only seven months and a few days. Before I left Belfast, I had the great gratification of being present at the jubilee of the London Missionary Society there. It so happened that your deputation was the beloved Dr Urwick of Dublin, and Mr Campbell, from Edinburgh. They arrived in Belfast, and proceeded to make arrangements for holding their jubilee meeting. We were in the habit of holding a monthly missionary prayer-meeting, which was generally attended by from 1,000 to 1,500 people. We inquired what we should do, we were fearful that one meeting would clash with the other. We determined to give up our meeting for that evening [hear, hear]. We opened the largest church in Belfast,

one that was capable of holding 1,600 people; we erected a platform for our good brethren; they went on it, and commenced the business. I made the first speech on that occasion. I know that there have been plaudits in Exeter hall, but the applause from Irish hands and Irish hearts was as great as any ever heard in this hall [cheers]. Let us cultivate that brotherly spirit. You say that you do not send out your missionaries as Independents; I care not though you did, I would still love you as much as I do now [hear]. In what do we differ? Do we differ about the holy Trinity? Do we differ about the fall of man? Do we differ about that great cardinal doctrine of religion—justification by faith in the imputed righteousness of Christ without works of merit? Do we differ about the Spirit of God, and the work of the Spirit in regeneration, in adoption, in sanctification? In what do I, as a Presbyterian, differ from my beloved brother Mr James [cheers]? We differ about the shape of the lamp [hear, hear]. I was at a great party the other evening, and they all thought they were very fine. There were two lamps in the room, and four or five of Palmer's candles. One of the lamps was quite round and very beautiful; but as I went into the hall there was a hexagon lamp. I really care not though the Episcopal Missionary Society may have its hexagon lamp, though the London Missionary Society may have its round lamp, and though the Scottish Missionary Society may have its square lamp. I care not one straw as to the shape of the lamp, if the light be good. You have proved by your Report, that the church of Christ should be a missionary church, and that the church which professes to hold the truth, but is not a missionary church, cannot be an apostolic one ["Hear, hear," and cheers]. According to the degree of missionary zeal in a church, I hold it to be more or less a church resembling that of the apostles of Christ. We have a bright example of an apostolic and missionary character in the case of the great apostle of the Gentiles. Take one illustration. I find that, on one occasion, he got a collection made in Greece for the poor saints at Jerusalem. Did he send it in a letter? No; he took it himself [cheers]; and then I find him resolving immediately that he would go to Spain to preach the gospel, that they might obtain a benefit from him. You talk about your railway speed in England—we are crawling like worms upon the face of the earth in comparison with the apostle Paul. He flew as an angel from heaven, not from parish to parish and county to county, but from Europe to Asia, and again from Asia to Europe, preaching amongst the Gentiles the unsearchable riches of Christ. He feared not the face of man. Your missionaries in Tahiti have much need of the indomitable spirit of the apostle Paul; and never, in the history of this Society, was there more need of the invincible spirit of faith and Christian union than there is at the present moment [cheers]. There is another missionary church in existence: Rome has its missionary society. Wickliffe and Luther, Calvin and Knox, tore away England and Scotland, Denmark, Norway, and Germany, from the polluted brow of the popedom, and fixed them as gems in the crown of the Lord Jesus Christ. But, from that day to this, the Jesuits have been abroad for the purpose of regaining what was lost, or gaining other nations and countries in lieu of them. In these remarks I was partly anticipated by the Report. They have traced you; and, like bloodhounds, they have scented the fragrance of Tahitian piety, and have rushed cruelly upon it to destroy the work of the Lord our God [hear, hear]. Have you sent out a deputation to bring us good news with regard to your missionary stations? I do not know that you have, but the American government have sent out a deputation for you. One of the best deputations that ever the London Missionary Society had is not mentioned in your admirable Report. I refer to the report in the *Times* of yesterday, from Commander Wilks's, of the United States, exploring expedition. Wilks is an auspicious name in connexion with the London Missionary Society [loud cheers]. Bogue, Wilks, Waugh, and the venerable Hill, each resembled the child of a king; but hear what Commander Wilks says about your Society [cheers]. I thank the *Times* for giving this report [cheers], even far more than for that noble and gigantic stand that it has taken with respect to that abomination of Britain, the grant to Maynooth [loud cheers]. Mr Wilson then read the following extract from the narrative of Commander Wilks, contrasting the happy state of an island of the Samotuan group, where the gospel had been introduced, with the miserable condition of an island still destitute of the presence of missionaries, and the knowledge of salvation:—"Nothing could be more striking than the difference that prevailed between the natives of Rakaka and those of the Disappointment islands, who were just left. The half-civilisation of the natives of Rakaka was very marked, and it appeared as though we had issued from out of darkness into light. They showed a modest disposition, and gave us a hearty welcome. We were not long at a loss as to what to ascribe it; the missionary had been at work here, and his exertions had been based on a firm foundation; the savage had been changed to a reasonable creature. If the missionaries had effected nothing else, they deserve the thanks of all those who roam over this wide expanse of ocean, and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts these people possess. No savage mistrust and fear were seen here. The women and children came about us receiving our trifles. They showed much joy and curiosity at the sight of us, and were eager to supply our wants. I was particularly struck with the modest and quiet behaviour of the native mis-

sionary, who was a Tahitian. He kept himself aloof, whilst all the others were crowding round to partake in the presents we were distributing, and seemed much gratified and astonished when I selected him out as the recipient of a present similar to the one I had given the chief" [loud cheering]. Now one word with regard to the conclusion of the Report which has been read to-day. I could not listen to it, I confess, without shedding tears—without weeping over the fall of Tahiti. But shall I call it the fall? Though Tahiti were obliterated from the islands of the ocean—though it sunk to rise no more—it tells the great fact to the universal world, of what the pure gospel of God, in the hands of simple and holy men, can do in raising the untutored savage up to the attitude, and dignity, and glory of a child of God [hear, hear]. If it were sunk tomorrow it would tell more—it would tell all the world that the hatred of Popery to Protestant truth and Protestant missions, is as great as ever it was in the days of Mary, or in any period whatsoever. Tahiti, fair and beautiful isle of the ocean, we loved you as if you had been our native land! In the eyes of our mind we often saw thy husbands and thy wives, and thy sons and thy daughters, and thy little children, sweetly and peacefully going up to the house of God, singing the songs of Zion as we sing them, praying for us in your chapels as we have prayed for you. But now we mourn, now we weep; we see you lying bleeding, and prostrate, and butchered, under the tyranny and oppression of the idolatrous invader. Tahiti has added martyrdom to the triumphs of the missionary field; but, notwithstanding all the fury of Rome against this endeared spot, I do not despair of ultimate success there [hear, hear]. That island, I believe, will yet be given to the God of missions. France is against us, but greater is He that is for us than all that can be against us [hear, hear]. The Anakins are in that land, their walls are piled up to heaven, but let us, like Caleb and Joshua, not despair. We shall yet go into that lovely isle, and take possession of the land [hear, hear]. The word of God has said it, and that word cannot return to him void. Every jot and tittle of prophecy must be fulfilled before the consummation of all things. The Premier of England might have saved the altars and the homes of the poor Tahitians [hear, hear]. One word from the Premier of England would have saved them all [hear, hear]. But our Protestant Vatican must let things take their course when Rome is concerned [hear, hear]. How could the Premier interpose? Who is he? he, the demi-god of conservatism [hear, hear]—the political hero of the high church in England, Scotland, and Ireland? making true the Psalmist's words, "Trust not in princes, nor in the son of man, in whom there is no help." He could not check Popery in Tahiti, who is determined to feed Popery in Ireland [hear, hear]. He has taken the tiger to his bosom—he is dandling it on his knee—and he is determined to change the tiger to a lamb [laughter]. How can he prevent Popery from worrying your cause in Tahiti, while he is determined to enlarge the cage in which the cubs dwell in Maynooth, and is determined to feed them, and fatten them [laughter], that, under the sanction of the English parliament, they may go forth to Tahiti, and worry and destroy the entire fold of God [hear]? There is need of more union than ever. We have been building the partition wall too thick and too high; and after we had built it, we planted its top, not with the jessamine, the ivy, or the rose, but too much with the briar and the thorn. Let us this day, in Exeter hall, do a little to bring our wall of separation to the dust, and send up our aspirations to God, that the intercessory prayer of his Son may be answered—"That they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me" [cheers]. I am disappointed with one part of the Report; not with the Report read by Mr Tidman, but the cash accounts read by Mr Freeman. I have stood, when a boy, with a little brother, upon the shore of the glassy lake, and we have amused ourselves by pitching pebbles into its bosom, and, as they plunged down in its waters, our curiosity was gratified by watching the undulations produced on the surface, till the circling ripples reached the utmost verge of its beautiful shore. I ask you to come forward this day, and cast in your pebbles—cast in your money into the treasury of this great and good Society, that the waters of salvation may be more strongly moved, and that their blessed undulations may reach the furthest bounds of the habitable earth. Do you doubt the Chairman? Do you doubt the Secretaries? Do you doubt the Directors? I am sure you do not doubt the Treasurer of the London Missionary Society ["hear, hear," and cheers]. If there be a man that has earned well of the friends of civil and religious liberty, and of those who condemn popish error—that man is Sir C. E. Smith [great cheering]. That will not do; put those hands, that you have raised in just acclamation, down into your pockets [laughter]. Will you bear with a plain Irishman for a moment? I tell you there is a family within the precincts of this room, and they have as much unnecessary furniture in their house—that their children are proud of, and that may only prove a snare to them after your death—as would send a missionary away to China. There is an individual present—and she may be a pious individual—and yet she has as much unnecessary and gaudy raiment, it may be, in her wardrobe, as would give ten native teachers to the poor Indians. Think of our meats and our drinks. I have been enabled by the blessing of God to spare a little money from drinks for the last four or five years [hear]; though I am not a teetotaler, for I cannot subscribe to some of the expressions of those who maintain that system, but as a minister of the

Lord Jesus Christ, and like Timothy, to whom I profess to be a successor [laughter]—when I am well, and have lungs such as I now have, water will do for me admirably; but if ever God in his providence should weaken me, then I shall take a little wine for my stomach's sake [hear]. Now, I put it to the meeting, in all solemnity, can they spare nothing this year from those poor miserable bodies that will soon be food for the worms of the earth, and give it to the funds of the London Missionary Society? If I dare say it, I would say it before we leave this room, in the name of that Jesus who gave his blood for us, that the deficiency of the funds should be removed. If there be English hands and English purses here, it ought to be done in the Lord's name. Now, as Providence has brought me to reside among you, if, in the recruiting of the funds of this Society—if in carrying out any of its operations—the poor and worthless individual who stands before you can be of any use, I am ready to serve you in the name of the Lord [loud cheers].

Mr GEORGE SMITH, in seconding the resolution, said: I cheerfully comply with the request of the officers of this Institution, to rise and offer a few remarks in support of the resolution which has been submitted. The report—that eloquent, that beautiful, that comprehensive and instructive document, now lying before the meeting for its acceptance and adoption—brings before this vast assembly the responsibility of judging of the propriety, and wisdom, and efficiency, of that plan of mercy which the fathers and founders of the London Missionary Society devised and undertook about half a century ago. They were men vastly in advance of the age in which they lived. They ascended the mount of contemplation, and looked out upon the darkness and ignorance of the world around and beyond them. They beheld the ignorance to be deep, and the darkness to be total; and, feeling that they had the means of enlightenment, they were determined to apply them, and, looking to the valley of vision, and beholding the bones to be very many and very dry, they believed that while they prophesied and prayed to the wind, the dry bones could live and start up into an army of regenerated beings. Their enterprise was looked upon coldly and suspiciously—with avarice and with contempt by a large multitude of the people by whom they were surrounded. But we are here to-day for the purpose of examining the case—of reversing the verdict—of altering the decision to which parties who were untaught and incompetent to form a judgment, had hastily arrived; and everything connected with the structure of that Report, with the important and interesting facts which have been brought out in connexion with its reading, must serve to convince us, that however large were the desires of the founders of the Society, however expansive their hope and benevolent their expectations, the whole has been realised and more than fulfilled [cheers]. I hold it to be a fact that, if there had been defeat and failure in an undertaking so vast, and in a conception so enlarged and benevolent, as that with which we are now happily identified, there would have been no dishonour in the failure, no degradation in the defeat; for it was attempting that for the world which no other parties were prepared to attempt [cheers]—it was undertaking to do that which no other concentrated powers of earth appeared able or willing to undertake. Government had not then been aroused to a busy meddling interference with all kinds of benevolent and religious institutions; Popery had not at that time girded itself on to battle against the subjugation of the world to the faith of Christ [hear, hear]. O no; it chose rather to wait till your missionaries had gone out and tamed the savage, and learned the languages, and overcome the difficulties which lay in the path of the pioneers, and then to press forward to the possession of laurels to which it never was entitled. The enterprise to which the fathers and founders of this missionary society devoted themselves, has proved itself, in the course of years, to be anything but a failure. Difficulties, many and formidable, surrounded it at every step, but it was the happy privilege of the men who gave birth to the institution [cheers], to watch its progress and growth up to a given period, and to observe different denominations becoming tributary to the promotion of the object for which it was set up. As we have heard to-day, the little band of devoted men increased and multiplied till they became a thousand, and numbered among themselves men of whom the world was not worthy; till they embraced as their agents a Morrison, a Milne, a Philip, a Williams, a Moffat, and a host of men, living and departed, whose spirits shall continue to pervade the church, and, though dead, they shall continue to speak [cheers]. The little missionary field then presented to their view has gradually enlarged, till the whole of the West India colonies, till southern and western Africa, till India, with its multitudinous tribes, and till China, with its 350 millions of people, have become the field in which we are to toil. Parties who looked on with coldness and apprehension, gradually began to approve the object, and admit that the undertaking was an important one. We rejoice much that this Society has been the means of calling into existence, and of urging on in their influential and benevolent career, numbers of institutions aiming at the same object, imbued with the same spirit, and participating, in their degree, in the same honour and recompense with which we have been favoured [cheers]. And then it was the privilege of the honoured men to whom I have referred, to observe that influence, power, and wealth, which, at one time, were unfavourable to them, gradually changed, brought into another channel, and subordinated to the support of the objects to which they were devoted. The great leviathan of criticism, the quarterly and daily journals, were at one time alike op-

ORIGINAL
DEFECTIVE

posed to the missionary undertaking—they laughed the work to scorn, and ridiculed the men devoted to it, as fanatical and enthusiastic; but now we find that the whole, or a considerable part, of the literature of the country is, at least, favourable to Christian missions. Comparatively few are prepared to break a lance with them in open day, and with a recognised name. In what light are we to regard the fact that the influential journal to which reference has been made—that ever and anon has shifted with the wind to almost every point—that that journal has become the advocate of Christian missions; and the parties who conduct it, or who are understood to have control over it, have altered much in their views? We hope they are, and would accept them as willing auxiliaries; but much more do we value their advocacy, as an intimation of the fact that public opinion is altered, and that it has enlisted itself in favour of our enterprise. If we look, then, at the outer bulwarks of the undertaking—if we observe the field enlarging, the agents multiplying, the funds of the institution augmenting year after year, I think we are called upon this morning to erect our Ebenezer, to write upon it the token of our grateful memorial, and thankfully to exclaim, "Hitherto the Lord hath helped us" [cheers]. And if, from this general and rapid view of the outlines and form of the machinery with which we are connected, we look to the results which have been beautifully depicted to us in that paper before the meeting, we shall feel that "we have not laboured in vain, that we have not spent our strength for nought." Wherever you look, there has been triumph and moral victory; your agents have scattered the seeds of salvation—have laid the foundation for an immense amount of future good—have opened the path for the enlarged diffusion of Divine truth—and have been honoured of God in commencing a work, the value of which will never be fully comprehended till the secrets of all hearts shall be revealed, till the purposes of God shall be fully accomplished in the universal subjugation of mankind to the authority of the Redeemer [cheers]. By looking back, you may and you will say, "Now thanks be unto God, which always causeth us to triumph in Christ." Have our missionaries been deficient in zeal, in piety, in devotedness to their work? Has our undertaking been a failure? Witness the emancipated converts of British Guiana and Jamaica; witness the death-knells to slavery, as we have heard to-day, in that and other colonies of the British empire, effected not by political parties in the state [hear, hear], but by the missionary church, accomplished not by one section of the church alone, for the united church took the sponge of Christian benevolence, dipped it in the waters of the sanctuary, held it up to the legislature of the country, and compelled that legislature to obliterate the foulest blot that ever rested upon our national escutcheon, by proclaiming perfect liberty to eight hundred thousand human beings [hear, hear]. Has the missionary enterprise been a failure? Witness one nation after another delivered from threatened extermination in Southern Africa; and look at the Hottentot, the Caffre, the Bushman, now rising up to all the dignity of man, and into all the happiness of a Christian in communion with his God, and giving, at the present moment, proofs of zeal and liberality in the attempt to convert the world. For the success of the undertaking to which we are devoted, we would point with gratitude and thankfulness to the God of all grace—to the hundred islands in the Southern Pacific ocean, where all vestiges of idolatry have been annihilated and Christian worship universally set up, as the triumphs of the undertaking with which we are connected. We might talk of schools founded, and Christianity advancing in its triumphant career, even in Madagascar. We might talk of the loosening of caste in India, the termination of suttee, and the raising of individuals from a state of complete degradation to one of moral dignity and grandeur. We might talk of the loosening of caste—the caste of the Christian church—the raising up of a native agency in India, that promises fair, in the fulness of time, to be the means of converting, under God, that extensive population. Already, from the very confines of China, we have reaped the first-fruits of a future harvest, to the praise and glory of Christ [cheers]. There are difficulties; we have heard of them to-day, and we shall do well, I apprehend, to look them steadily in the face, to become familiar with their real character, and to prepare ourselves to meet them in a proper way. I am much concerned at the defalcation of the funds; and, though a very ingenuous and, to a certain extent, a satisfactory explanation of the cause of that defalcation has been brought before us, yet it is mournful to listen to it. We ought not to be in that position. I feel that our churches, who were prepared first of all to go to China, ought not to allow other denominations fully and effectually to go before them, but that we ought to be prepared to do that appropriate work for which God appeared in his providence to design this great Institution. There are matters of lamentation in connexion with some of the blasted and withered fields of missionary labour. Who can think of Madagascar, with its present tyranny and oppression—who can think of Erromanga, stained with the blood of the martyred Williams—who can think of Siberia, from which our brethren have been driven by the edict of the northern autocrat—who can think of Tahiti, and not put on sackcloth, and indulge in mourning, lamentation, and woe? I ask this large meeting to sympathise with Tahiti. There are various ways in which your sympathy will affect it. There is the sympathy of calm sadness, just like that manifested by the friends of Job, who sat down upon the ground and wept, who uttered not a word, for they felt that his grief was very great. That is not just the kind of sympathy we want on behalf of Tahiti [hear, hear].

There is the sympathy of word, of kind and gentle feeling; that may do good, and comfort the mind, and calm the heart in tribulation. We want an expression of sympathy, loud and universal, from the churches of Great Britain, on behalf of the persecuted churches of Tahiti; and if the silvery voice of the Premier cannot be heard across the channel, let the lion-like cry of John Bull be heard [cheers]; let that alarm the eagle of France, and produce that by fear which France is not prepared to do on the ground of equity and right [cheers]. More than this, we want the sympathy of energetic and beneficent action. You must call back none of your missionaries; you must give up none of your stations; you must prepare yourselves for future conflict with the Jesuitism of French Popery throughout the length and breadth of their far-distant and growing empire. It is not the wish of the directors of this institution that the present meeting should become an Exeter hall demonstration [hear, hear]. I hold that everything is beautiful and proper in its season, and we are met, not to discuss government measures in reference to your particular undertaking, but for the advance of the great object to which the Society is pledged; yet we may utter a passing word about the grant to Maynooth. If you give a grant to Maynooth, what are you doing? Not merely preparing a priesthood for Ireland—not merely preparing the means for perpetuating the slavery and riveting the bondage of that interesting, but degraded people; but you are actually, by that very means, raising up a Popish priesthood to go out and demolish your missions, and to interfere with your Protestant undertakings [loud cries of "Hear, hear"]. Now, as a Protestant dissenter I say, for one, that it shall not be if I have the means of preventing it. I would prefer to lose property and liberty, I hope even life itself, rather than yield to such extortion for the unjust support of idolatry [cheers]. But let it be remembered, that one of the most active agents of the Papacy in Tahiti, one of the most determined enemies you have there, is an Irishman—a man educated at Maynooth [hear, hear]; and just in proportion as you educate men there, you will give them the power of tracking your missions, of devastating your fair fields, and of interfering with that glorious work of God which has happily risen before our view. Upon this ground I ask the country—I ask Protestant Christians of every name and denomination—to bury their differences, to forget their jealousies, and to present one firm and united phalanx against Rome—Rome, unchanged in her doctrines, unaltered in her character, still bigoted, and still persecuting, and who always will be so to the period when she shall be annihilated by the Spirit of the Lord, and consumed by the brightness of his coming [cheers]. We have just arrived at that period in the history of our Society when we must either advance or retrograde; we have either to go forward or backward. You cannot live at the rate of income you are now receiving; it is absolutely needful that we take immediate means to put ourselves right; to put our treasurer right, not to involve him in any responsibility that would be unfair; not to involve the directors in any obligations which the benevolent public are not prepared to meet. I do think that there is wealth enough, numbers enough, in the constituency of this great Institution, at once to arise and liquidate its debt, to banish all that would be painful in connexion with this year of jubilee, to encourage its friends to onward movement, girding themselves afresh in the strength of the Lord, and in the power of his might. There is at the present moment in this metropolis, what is called a great fact—not a monster meeting for repeal, but a large bazaar, not far from where we are now standing, which contains within its walls and underneath its decorated and beautiful roof—(for, for once in my life, I have been at the theatre) [laughter], an illustration of the wealth, the skill, the power, the industry of a large part of the people of this great empire [cheers]. Now I pronounce no opinion here whatever about monopoly, though I can hardly be supposed to be very friendly to it [laughter]. I pronounce no opinion here about associations of that order promoting the end which that association has in view; but I may say, that the effort is creditable to the men who have conducted the object up to the present point; and, I say, it presents an example to the Christian church. If the wealth and the intelligence of the great manufacturing districts of the country should be brought out with a zeal and liberality unprecedented in our history, to unloose the bonds of commerce, and to let every oppressed article of commerce go free—if this should be done to cheapen the bread that perisheth, how much more ought we to do to diffuse the bread that endures to everlasting life [cheers]. Freely ye have received, freely give. If too much cannot be done in the cause of humanity, in the cause of civilisation and in the onward career of commerce, of literature, and of philosophic truth, surely too much cannot be done to accomplish the designs of Him who wept over Jerusalem, died for a guilty world, and commanded his gospel to be preached in all the world, for a witness unto all nations [cheers]. In conclusion, permit me to remind you and this assembly that the present is the time for action, favourable action. We are, as it were, in the autumn of the year; the experience of the past is coming down upon us; we live in the very confluence of the missionary age; we have the light of the past and the hope of the future; we are called to an honourable undertaking, to a most important and interesting work; and let us be nerved, and cheered, and animated by the memorable declaration of the Saviour—I know not when he uttered it, I know not where it was proclaimed, or in what company the words fell from his lip, they appear to have

been remembered by none of the writers of the evangelical narrative, but they were too precious to be lost, they were too important to be obliterated for ever from the tablet of the memory of the church, and the Spirit of God induced the apostle Paul to catch up that precious fragment, to embody it in one of his discourses, contained in the Acts of the Apostles, and through that means to hand it down to the church to the end of the world; and there it stands, written in characters of light, written in characters of love, confirmed and illustrated by the individual and universal experience of the church—"It is more blessed to give than to receive" [loud cheers].

Mr R. C. MATHER, from Mirzapore, in supporting the resolution, said: I am (as you were informed when I was announced) a missionary from India, and I have been permitted to labour in that country for a period of nearly twelve years. These years have been the happiest of my life. I have left the country for a time from ill health. I have left it to return to it again. It is one of my consolations, however, in my native land, that I am permitted to plead the cause of my own adopted country [hear, hear]. There is a sentence at the commencement of a work of a well-known writer upon India, which is very impressive, and at the same time so truthful that I will venture to give you the purport of it on the present occasion. It is this—The "existence of the British empire in the east must be a theme of wonder to all succeeding ages; that a small island in the ocean should have conquered, and held in subjection, the vast continent of India, is a fact that can never be mentioned without exciting astonishment, more especially when we remember that that conquest was effected, not by the collective force of the nation, but by a company of merchants, who from many causes, were, in a short time, hurried to its possession—to wield power, to act the part of sovereign over an extensive kingdom, before they ceased to be the merchant directors of a petty factory." I think you will agree with me, that the rise and progress of political influence in the east, is a theme for wonder and astonishment; but you will allow me to say, from what little experience I have on the subject, that the rise and progress of Christian influence in India is, under God, destined to run a parallel with it. The origin of Christian influence in India is of much later date than its political power. Scarcely fifty years have elapsed since religious influence made its entrance into India. But such are the facts and characteristics that appear on the front of the undertaking in which we are engaged, that they abundantly demonstrate its divine origin, and shadow forth its ultimate triumphs [hear, hear]. With respect to the subject of Christian influence in the east, the very quarter from which the gospel has reached India has been, and is still, to the converted native, the subject of wonder. Had he, in an enlightened state, been called to conjecture the quarter from whence India would have received the light of the gospel, he would naturally have looked to the west, for it was from the west that all the conquerors had come that had ever conquered India; it was in the west the systems originated that prevail in India. Judea being the nearest in that quarter, he would naturally have looked there. But had he so done, his hope would have been turned into despair, for between Judea and India, extensive countries exist, once peopled by heathen, but now by Mahometans, and so effectually barricaded as to prevent the rays of the gospel traversing them [hear, hear]. Now, we know that the greatest conqueror in the world, one who succeeded in every other enterprise, did not succeed when he attempted the invasion of India; he only crossed the Indus, and was never permitted to see the country he was desirous to possess. Had they looked to that quarter, they would have looked in vain, and India never would have been evangelised. But in this, as in other instances, God has not worked according to the opinions of men; he has worked in his own way—he has shown that his ways are in the sea, and his footsteps in the mighty waters; he has called to the isles for help, and he has conducted us to that land which Britain, I trust, is designed to bless. Prophecy, recorded in the book of Revelation, states, that in the glory of millennial times there shall be no sea; that is, according to the views of the Indians, in those times there shall be no dividing element of water. That prophecy, however, has been already fulfilled, for the sea is no longer a dividing but a uniting element [hear, hear]; and by it the gospel has reached many countries in which otherwise it would never have been preached [cheers]. The character of the agency also, by which the work is carried on is, to all, a matter of wonder and astonishment. The work of evangelising India is not carried on by the collective body of the nation. It is not with national resources that we go to evangelise India, but by a voluntary society supported by those who contribute according as God hath prospered them [hear]. The rise and progress of benevolence in this country is a wonder to those who live in the midst of it, but it is much more so to the heathen. We have vantage ground when we are asked, as we frequently are, Whence do you derive your support? and are able to reply, We are sent out by our brethren; we are supported by voluntary contributions—a perennial spring that never fails. The only idea that a Mussulman has of extending his faith is by forced means; he presents his religion and his sword, and the only alternative is to receive one or the other. The Hindoo depends on his government to effect the same end. The Pundit accounts for the decline of heathenism by the want of the support of the state. It is the glory of Christianity that it does not need it—that it will live and flourish without it [cheers]. The mode in which we are supported in India is, to the heathen, a demonstration of the expansive nature of Chris-

one that was capable of holding 1,600 people; we erected a platform for our good brethren; they went on it, and commenced the business. I made the first speech on that occasion. I know that there have been plaudits in Exeter hall, but the applause from Irish hands and Irish hearts was as great as any ever heard in this hall [cheers]. Let us cultivate that brotherly spirit. You say that you do not send out your missionaries as Independents; I care not though you did, I would still love you as much as I do now [hear]. In what do we differ? Do we differ about the holy Trinity? Do we differ about the fall of man? Do we differ about that great cardinal doctrine of religion—justification by faith in the imputed righteousness of Christ without works of merit? Do we differ about the Spirit of God, and the work of the Spirit in regeneration, in adoption, in sanctification? In what do I, as a Presbyterian, differ from my beloved brother Mr James [cheers]? We differ about the shape of the lamp [hear, hear]. I was at a great party the other evening, and they all thought they were very fine. There were two lamps in the room, and four or five of Palmer's candles. One of the lamps was quite round and very beautiful; but as I went into the hall there was a hexagon lamp. I really care not though the Episcopalian Missionary Society may have its hexagon lamp, though the London Missionary Society may have its round lamp, and though the Scottish Missionary Society may have its square lamp. I care not one straw as to the shape of the lamp, if the light be good. You have proved by your Report, that the church of Christ should be a missionary church, and that the church which professes to hold the truth, but is not a missionary church, cannot be an apostolic one ["Hear, hear," and cheers]. According to the degree of missionary zeal in a church, I hold it to be more or less a church resembling that of the apostles of Christ. We have a bright example of an apostolic and missionary character in the case of the great apostle of the Gentiles. Take one illustration. I find that, on one occasion, he got a collection made in Greece for the poor saints at Jerusalem. Did he send it in a letter? No; he took it himself [cheers]; and then I find him resolving immediately that he would go to Spain to preach the gospel, that they might obtain a benefit from him. You talk about your railway speed in England—we are crawling like worms upon the face of the earth in comparison with the apostle Paul. He flew as an angel from heaven, not from parish to parish and county to county, but from Europe to Asia, and again from Asia to Europe, preaching amongst the Gentiles the unsearchable riches of Christ. He feared not the face of man. Your missionaries in Tahiti have much need of the indomitable spirit of the apostle Paul; and never, in the history of this Society, was there more need of the invincible spirit of faith and Christian union than there is at the present moment [cheers]. There is another missionary church in existence: Rome has its missionary society. Wickliffe and Luther, Calvin and Knox, tore away England and Scotland, Denmark, Norway, and Germany, from the polluted brow of the pope, and fixed them as gems in the crown of the Lord Jesus Christ. But, from that day to this, the Jesuits have been abroad for the purpose of regaining what was lost, or gaining other nations and countries in lieu of them. In these remarks I was partly anticipated by the Report. They have traced you; and, like bloodhounds, they have scented the fragrance of Tahitian piety, and have rushed cruelly upon it to destroy the work of the Lord our God [hear, hear]. Have you sent out a deputation to bring us good news with regard to your missionary stations? I do not know that you have, but the American government have sent out a deputation for you. One of the best deputations that ever the London Missionary Society had is not mentioned in your admirable Report. I refer to the report in the *Times* of yesterday, from Commander Wilks's, of the United States, exploring expedition. Wilks is an auspicious name in connexion with the London Missionary Society [loud cheers]. Bogue, Wilks, Waugh, and the venerable Hill, each resembled the child of a king; but hear what Commander Wilks says about your Society [cheers]. I thank the *Times* for giving this report [cheers], even far more than for that noble and gigantic stand that it has taken with respect to that abomination of Britain, the grant to Maynooth [loud cheers]. Mr Wilson then read the following extract from the narrative of Commander Wilks, contrasting the happy state of an island of the Samotuan group, where the gospel had been introduced, with the miserable condition of an island still destitute of the presence of missionaries, and the knowledge of salvation:—"Nothing could be more striking than the difference that prevailed between the natives of Raraka and those of the Disappointment islands, which we had just left. The half-civilisation of the natives of Raraka was very marked, and it appeared as though we had issued from out of darkness into light. They showed a modest disposition, and gave us a hearty welcome. We were not long at a loss as to what to ascribe it; the missionary had been at work here, and his exertions had been based on a firm foundation; the savage had been changed to a reasonable creature. If the missionaries had effected nothing else, they deserve the thanks of all those who roam over this wide expanse of ocean, and incur its many unknown and hidden dangers. Here all shipwrecked mariners would be sure of kind treatment and a share of the few comforts these people possess. No savage mistrust and fear were seen here. The women and children came about us receiving our trifles. They showed much joy and curiosity at the sight of us, and were eager to supply our wants. I was particularly struck with the modest and quiet behaviour of the native mis-

sionary, who was a Tahitian. He kept himself aloof, whilst all the others were crowding round to partake in the presents we were distributing, and seemed much gratified and astonished when I selected him out as the recipient of a present similar to the one I had given the chief" [loud cheering]. Now one word with regard to the conclusion of the Report which has been read to-day. I could not listen to it, I confess, without shedding tears—without weeping over the fall of Tahiti. But shall I call it the fall? Though Tahiti were obliterated from the islands of the ocean—though it sunk to rise no more—it tells the great fact to the universal world, of what the pure gospel of God, in the hands of simple and holy men, can do in raising the untutored savage up to the attitude, and dignity, and glory of a child of God [hear, hear]. If it were sunk tomorrow it would tell more—it would tell all the world that the hatred of Popery to Protestant truth and Protestant missions, is as great as ever it was in the days of Mary, or in any period whatsoever. Tahiti, fair and beautiful isle of the ocean, we loved you as if you had been our native land! In the eyes of our mind we often saw thy husbands and thy wives, and thy sons and thy daughters, and thy little children, sweetly and peacefully going up to the house of God, singing the songs of Zion as we sing them, praying for us in your chapels as we have prayed for you. But now we mourn, now we weep; we see you lying bleeding, and prostrate, and butchered, under the tyranny and oppression of the idolatrous invader. Tahiti has added martyrdom to the triumphs of the missionary field; but, notwithstanding all the fury of Rome against this endeared spot, I do not despair of ultimate success there [hear, hear]. That island, I believe, will yet be given to the God of missions. France is against us, but greater is He that is for us than all that can be against us [hear, hear]. The Anakins are in that land, their walls are piled up to heaven, but let us, like Caleb and Joshua, not despair. We shall yet go into that lovely isle, and take possession of the land [hear, hear]. The word of God has said it, and that word cannot return to him void. Every jot and tittle of prophecy must be fulfilled before the consummation of all things. The Premier of England might have saved the altars and the homes of the poor Tahitians [hear, hear]. One word from the Premier of England would have saved them all [hear, hear]. But our Protestant Vatican must let things take their course when Rome is concerned [hear, hear]. How could the Premier interpose? Who is he? he, the demi-god of conservatism [hear, hear]—the political hero of the high church in England, Scotland, and Ireland? making true the Psalmist's words, "Trust not in princes, nor in the son of man, in whom there is no help." He could not check Popery in Tahiti, who is determined to feed Popery in Ireland [hear, hear]. He has taken the tiger to his bosom—he is dandling it on his knee—and he is determined to change the tiger to a lamb [laughter]. How can he prevent Popery from worrying your cause in Tahiti, while he is determined to enlarge the cage in which the cubs dwell in Maynooth, and is determined to feed them, and fatten them [laughter], that, under the sanction of the English parliament, they may go forth to Tahiti, and worry and destroy the entire fold of God [hear]? There is need of more union than ever. We have been building the partition wall too thick and too high; and after we had built it, we planted its top, not with the jessamine, the ivy, or the rose, but too much with the briar and the thorn. Let us this day, in Exeter hall, do a little to bring our wall of separation to the dust, and send up our aspirations to God, that the intercessory prayer of his Son may be answered—"That they all may be one, as thou, Father, art in me, and I in thee, that the world may believe that thou hast sent me" [cheers]. I am disappointed with one part of the Report; not with the Report read by Mr Tidman, but the cash accounts read by Mr Freeman. I have stood, when a boy, with a little brother, upon the shore of the glassy lake, and we have amused ourselves by pitching pebbles into its bosom, and, as they plunged down in its waters, our curiosity was gratified by watching the undulations produced on the surface, till the circling ripples reached the utmost verge of its beautiful shore. I ask you to come forward this day, and cast in your pebbles—cast in your money into the treasury of this great and good Society, that the waters of salvation may be more strongly moved, and that their blessed undulations may reach the furthest bounds of the habitable earth. Do you doubt the Chairman? Do you doubt the Secretaries? Do you doubt the Directors? I am sure you do not doubt the Treasurer of the London Missionary Society ["hear, hear," and cheers]. If there be a man that has earned well of the friends of civil and religious liberty, and of those who condemn popish error—that man is Sir C. E. Smith [great cheering]. That will not do; put those hands, that you have raised in just acclamation, down into your pockets [laughter]. Will you bear with a plain Irishman for a moment? I tell you there is a family within the precincts of this room, and they have as much unnecessary furniture in their house—that their children are proud of, and that may only prove a snare to them after your death—as would send a missionary away to China. There is an individual present—and she may be a pious individual—and yet she has as much unnecessary and gaudy raiment, it may be, in her wardrobe, as would give ten native teachers to the poor Indians. Think of our meats and our drinks. I have been enabled by the blessing of God to spare a little money from drinks for the last four or five years [hear]; though I am not a teetotaler, for I cannot subscribe to some of the expressions of those who maintain that system, but as a minister of the

Lord Jesus Christ, and like Timothy, to whom I profess to be a successor [laughter]—when I am well, and have lungs such as I now have, water will do for me admirably; but if ever God in his providence should weaken me, then I shall take a little wine for my stomach's sake [hear]. Now, I put it to the meeting, in all solemnity, can they spare nothing this year from those poor miserable bodies that will soon be food for the worms of the earth, and give it to the funds of the London Missionary Society? If I dare say it, I would say it before we leave this room, in the name of that Jesus who gave his blood for us, that the deficiency of the funds should be removed. If there be English hands and English purses here, it ought to be done in the Lord's name. Now, as Providence has brought me to reside among you, if, in the recruiting of the funds of this Society—in carrying out any of its operations—the poor and worthless individual who stands before you can be of any use, I am ready to serve you in the name of the Lord [loud cheers].

Mr GEORGE SMITH, in seconding the resolution, said: I cheerfully comply with the request of the officers of this Institution, to rise and offer a few remarks in support of the resolution which has been submitted. The report—that eloquent, that beautiful, that comprehensive and instructive document, now lying before the meeting for its acceptance and adoption—brings before this vast assembly the responsibility of judging of the propriety, and wisdom, and efficiency, of that plan of mercy which the fathers and founders of the London Missionary Society devised and undertook about half a century ago. They were men vastly in advance of the age in which they lived. They ascended the mount of contemplation, and looked out upon the darkness and ignorance of the world around and beyond them. They beheld the ignorance to be deep, and the darkness to be total; and, feeling that they had the means of enlightenment, they were determined to apply them, and, looking to the valley of vision, and beholding the bones to be very many and very dry, they believed that while they prophesied and prayed to the wind, the dry bones could live and start up into an army of regenerated beings. Their enterprise was looked upon coldly and suspiciously—with avarice and with contempt by a large multitude of the people by whom they were surrounded. But we are here to-day for the purpose of examining the case—of reversing the verdict—of altering the decision to which parties who were untaught and incompetent to form a judgment, had hastily arrived; and everything connected with the structure of that Report, with the important and interesting facts which have been brought out in connexion with its reading, must serve to convince us, that however large were the desires of the founders of the Society, however expansive their hope and benevolent their expectations, the whole has been realised and more than fulfilled [cheers]. I hold it to be a fact that, if there had been defeat and failure in an undertaking so vast, and in a conception so enlarged and benevolent, as that with which we are now happily identified, there would have been no dishonour in the failure, no degradation in the defeat; for it was attempting that for the world which no other parties were prepared to attempt [cheers]—it was undertaking to do that which no other concentrated powers of earth appeared able or willing to undertake. Government had not then been aroused to a busy meddling interference with all kinds of benevolent and religious institutions; Popery had not at that time girded itself on to battle against the subjugation of the world to the faith of Christ [hear, hear]. O no; it chose rather to wait till your missionaries had gone out and tamed the savage, and learned the languages, and overcome the difficulties which lay in the path of the pioneers, and then to press forward to the possession of laurels to which it never was entitled. The enterprise to which the fathers and founders of this missionary society devoted themselves, has proved itself, in the course of years, to be anything but a failure. Difficulties, many and formidable, surrounded it at every step, but it was the happy privilege of the men who gave birth to the institution [cheers], to watch its progress and growth up to a given period, and to observe different denominations becoming tributary to the promotion of the object for which it was set up. As we have heard to-day, the little band of devoted men increased and multiplied till they became a thousand, and numbered among themselves men of whom the world was not worthy; till they embraced as their agents a Morrison, a Milne, a Philip, a Williams, a Moffat, and a host of men, living and departed, whose spirits shall continue to pervade the church, and, though dead, they shall continue to speak [cheers]. The little missionary field then presented to their view has gradually enlarged, till the whole of the West India colonies, till southern and western Africa, till India, with its multitudinous tribes, and till China, with its 350 millions of people, have become the field in which we are to toil. Parties who looked on with coldness and apprehension, gradually began to approve the object, and admit that the undertaking was an important one. We rejoice much that this Society has been the means of calling into existence, and of urging on in their influential and benevolent career, numbers of institutions aiming at the same object, imbued with the same spirit, and participating, in their degree, in the same honour and recompense with which we have been favoured [cheers]. And then it was the privilege of the honoured men to whom I have referred, to observe that influence, power, and wealth, which, at one time, were unfavourable to them, gradually changed, brought into another channel, and subordinated to the support of the objects to which they were devoted. The great leviathan of criticism, the quarterly and daily journals, were at one time alike op-

posed to the missionary undertaking—they laughed the work to scorn, and ridiculed the men devoted to it, as fanatical and enthusiastic; but now we find that the whole, or a considerable part, of the literature of the country is, at least, favourable to Christian missions. Comparatively few are prepared to break a lance with them in open day, and with a recognised name. In what light are we to regard the fact that the influential journal to which reference has been made—that ever and anon has shifted with the wind to almost every point—that that journal has become the advocate of Christian missions; and the parties who conduct it, or who are understood to have control over it, have altered much in their views? We hope they are, and would accept them as willing auxiliaries; but much more do we value their advocacy, as an intimation of the fact that public opinion is altered, and that it has enlisted itself in favour of our enterprise. If we look, then, at the outer bulwarks of the undertaking—if we observe the field enlarging, the agents multiplying, the funds of the institution augmenting year after year, I think we are called upon this morning to erect our Ebenezer, to write upon it the token of our grateful memorial, and thankfully to exclaim, "Hitherto the Lord hath helped us" [cheers]. And if, from this general and rapid view of the outlines and form of the machinery with which we are connected, we look to the results which have been beautifully depicted to us in that paper before the meeting, we shall feel that "we have not laboured in vain, that we have not spent our strength for nought." Wherever you look, there has been triumph and moral victory; your agents have scattered the seeds of salvation—have laid the foundation for an immense amount of future good—have opened the path for the enlarged diffusion of Divine truth—and have been honoured of God in commencing a work, the value of which will never be fully comprehended till the secrets of all hearts shall be revealed, till the purposes of God shall be fully accomplished in the universal subjugation of mankind to the authority of the Redeemer [cheers]. By looking back, you may and you will say, "Now thanks be unto God, which always causeth us to triumph in Christ." Have our missionaries been deficient in zeal, in piety, in devotedness to their work? Has our undertaking been a failure? Witness the emancipated converts of British Guiana and Jamaica; witness the death-knells to slavery, as we have heard to-day, in that and other colonies of the British empire, effected not by political parties in the state [hear, hear], but by the missionary church, accomplished not by one section of the church alone, for the united church took the sponge of Christian benevolence, dipped it in the waters of the sanctuary, held it up to the legislature of the country, and compelled that legislature to obliterate the foulest blot that ever rested upon our national escutcheon, by proclaiming perfect liberty to eight hundred thousand human beings [hear, hear]. Has the missionary enterprise been a failure? Witness one nation after another delivered from threatened extermination in Southern Africa; and look at the Hottentot, the Caffre, the Bushman, now rising up to all the dignity of man, and into all the happiness of a Christian in communion with his God, and giving, at the present moment, proofs of zeal and liberality in the attempt to convert the world. For the success of the undertaking to which we are devoted, we would point with gratitude and thankfulness to the God of all grace—to the hundred islands in the Southern Pacific ocean, where all vestiges of idolatry have been annihilated and Christian worship universally set up, as the triumphs of the undertaking with which we are connected. We might talk of schools founded, and Christianity advancing in its triumphant career, even in Madagascar. We might talk of the loosening of caste in India, the termination of suttee, and the raising of individuals from a state of complete degradation to one of moral dignity and grandeur. We might talk of the loosening of caste—the caste of the Christian church—the raising up of a native agency in India, that promises fair, in the fulness of time, to be the means of converting, under God, that extensive population. Already, from the very confines of China, we have reaped the first-fruits of a future harvest, to the praise and glory of Christ [cheers]. There are difficulties; we have heard of them to-day, and we shall do well, I apprehend, to look them steadily in the face, to become familiar with their real character, and to prepare ourselves to meet them in a proper way. I am much concerned at the defalcation of the funds; and, though a very ingenuous and, to a certain extent, a satisfactory explanation of the cause of that defalcation has been brought before us, yet it is mournful to listen to it. We ought not to be in that position. I feel that our churches, who were prepared first of all to go to China, ought not to allow other denominations fully and effectually to go before them, but that we ought to be prepared to do that appropriate work for which God appeared in his providence to design this great Institution. There are matters of lamentation in connexion with some of the blasted and withered fields of missionary labour. Who can think of Madagascar, with its present tyranny and oppression—who can think of Erromanga, stained with the blood of the martyred Williams—who can think of Siberia, from which our brethren have been driven by the edict of the northern autocrat—who can think of Tahiti, and not put on sackcloth, and indulge in mourning, lamentation, and woe? I ask this large meeting to sympathise with Tahiti. There are various ways in which your sympathy will affect it. There is the sympathy of calm sadness, just like that manifested by the friends of Job, who sat down upon the ground and wept, who uttered not a word, for they felt that his grief was very great. That is not just the kind of sympathy we want on behalf of Tahiti [hear, hear].

There is the sympathy of word, of kind and gentle feeling; that may do good, and comfort the mind, and calm the heart in tribulation. We want an expression of sympathy, loud and universal, from the churches of Great Britain, on behalf of the persecuted churches of Tahiti; and if the silvery voice of the Premier cannot be heard across the channel, let the lion-like cry of John Bull be heard [cheers]; let that alarm the eagle of France, and produce that by fear which France is not prepared to do on the ground of equity and right [cheers]. More than this, we want the sympathy of energetic and beneficent action. You must call back none of your missionaries; you must give up none of your stations; you must prepare yourselves for future conflict with the Jesuitism of French Popery throughout the length and breadth of their far-distant and growing empire. It is not the wish of the directors of this institution that the present meeting should become an Exeter hall demonstration [hear, hear]. I hold that everything is beautiful and proper in its season, and we are met, not to discuss government measures in reference to your particular undertaking, but for the advance of the great object to which the Society is pledged; yet we may utter a passing word about the grant to Maynooth. If you give a grant to Maynooth, what are you doing? Not merely preparing a priesthood for Ireland—not merely preparing the means for perpetuating the slavery and riveting the bondage of that interesting, but degraded people; but you are actually, by that very means, raising up a Popish priesthood to go out and demolish your missions, and to interfere with your Protestant undertakings [loud cries of "Hear, hear"]. Now, as a Protestant dissenter I say, for one, that it shall not be if I have the means of preventing it. I would prefer to lose property and liberty, I hope even life itself, rather than yield to such extortion for the unjust support of idolatry [cheers]. But let it be remembered, that one of the most active agents of the Papacy in Tahiti, one of the most determined enemies you have there, is an Irishman—a man educated at Maynooth [hear, hear]; and just in proportion as you educate men there, you will give them the power of tracking your missions, of devastating your fair fields, and of interfering with that glorious work of God which has happily risen before our view. Upon this ground I ask the country—I ask Protestant Christians of every name and denomination—to bury their differences, to forget their jealousies, and to present one firm and united phalanx against Rome—Rome, unchanged in her doctrines, unaltered in her character, still bigoted, and still persecuting, and who always will be so to the period when she shall be annihilated by the Spirit of the Lord, and consumed by the brightness of his coming [cheers]. We have just arrived at that period in the history of our Society when we must either advance or retrograde; we have either to go forward or backward. You cannot live at the rate of income you are now receiving; it is absolutely needful that we take immediate means to put ourselves right; to put our treasurer right, not to involve him in any responsibility that would be unfair; not to involve the directors in any obligations which the benevolent public are not prepared to meet. I do think that there is wealth enough, numbers enough, in the constituency of this great Institution, at once to arise and liquidate its debt, to banish all that would be painful in connexion with this year of jubilee, to encourage its friends to onward movement, girding themselves afresh in the strength of the Lord, and in the power of his might. There is at the present moment in this metropolis, what is called a great fact—not a monster meeting for repeal, but a large bazaar, not far from where we are now standing, which contains within its walls and underneath its decorated and beautiful roof—(for, for once in my life, I have been at the theatre) [laughter], an illustration of the wealth, the skill, the power, the industry of a large part of the people of this great empire [cheers]. Now I pronounce no opinion here whatever about monopoly, though I can hardly be supposed to be very friendly to it [laughter]. I pronounce no opinion here about associations of that order promoting the end which that association has in view; but I may say, that the effort is creditable to the men who have conducted the object up to the present point; and, I say, it presents an example to the Christian church. If the wealth and the intelligence of the great manufacturing districts of the country should be brought out with a zeal and liberality unprecedented in our history, to unloose the bonds of commerce, and to let every oppressed article of commerce go free—if this should be done to cheapen the bread that perisheth, how much more ought we to do to diffuse the bread that endures to everlasting life [cheers]. Freely ye have received, freely give. If too much cannot be done in the cause of humanity, in the cause of civilisation and in the onward career of commerce, of literature, and of philosophic truth, surely too much cannot be done to accomplish the designs of Him who wept over Jerusalem, died for a guilty world, and commanded his gospel to be preached in all the world, for a witness unto all nations [cheers]. In conclusion, permit me to remind you and this assembly that the present is the time for action, favourable action. We are, as it were, in the autumn of the year; the experience of the past is coming down upon us; we live in the very confluence of the missionary age; we have the light of the past and the hope of the future; we are called to an honourable undertaking, to a most important and interesting work; and let us be nerved, and cheered, and animated by the memorable declaration of the Saviour—I know not when he uttered it, I know not where it was proclaimed, or in what company the words fell from his lip, they appear to have

been remembered by none of the writers of the evangelical narrative, but they were too precious to be lost, they were too important to be obliterated for ever from the tablet of the memory of the church, and the Spirit of God induced the apostle Paul to catch up that precious fragment, to embody it in one of his discourses, contained in the Acts of the Apostles, and through that means to hand it down to the church to the end of the world; and there it stands, written in characters of light, written in characters of love, confirmed and illustrated by the individual and universal experience of the church—"It is more blessed to give than to receive" [loud cheers].

Mr R. C. MATHER, from Mirzapore, in supporting the resolution, said: I am (as you were informed when I was announced) a missionary from India, and I have been permitted to labour in that country for a period of nearly twelve years. These years have been the happiest of my life. I have left the country for a time from ill health. I have left it to return to it again. It is one of my consolations, however, in my native land, that I am permitted to plead the cause of my own adopted country [hear, hear]. There is a sentence at the commencement of a work of a well-known writer upon India, which is very impressive, and at the same time so truthful that I will venture to give you the purport of it on the present occasion. It is this—The "existence of the British empire in the east must be a theme of wonder to all succeeding ages; that a small island in the ocean should have conquered, and held in subjection, the vast continent of India, is a fact that can never be mentioned without exciting astonishment, more especially when we remember that that conquest was effected, not by the collective force of the nation, but by a company of merchants, who from many causes, were, in a short time, hurried to its possession—to wield power, to act the part of sovereign over an extensive kingdom, before they ceased to be the merchant directors of a petty factory." I think you will agree with me, that the rise and progress of political influence in the east, is a theme for wonder and astonishment; but you will allow me to say, from what little experience I have on the subject, that the rise and progress of Christian influence in India is, under God, destined to run a parallel with it. The origin of Christian influence in India is of much later date than its political power. Scarcely fifty years have elapsed since religious influence made its entrance into India. But such are the facts and characteristics that appear on the front of the undertaking in which we are engaged, that they abundantly demonstrate its divine origin, and shadow forth its ultimate triumphs [hear, hear]. With respect to the subject of Christian influence in the east, the very quarter from which the gospel has reached India has been, and is still, to the converted native, the subject of wonder. Had he, in an enlightened state, been called to conjecture the quarter from whence India would have received the light of the gospel, he would naturally have looked to the west, for it was from the west that all the conquerors had come that had ever conquered India; it was in the west the systems originated that prevail in India. Judea being the nearest in that quarter, he would naturally have looked there. But had he so done, his hope would have been turned into despair, for between Judea and India, extensive countries exist, once peopled by heathen, but now by Mahometans, and so effectually barricaded as to prevent the rays of the gospel traversing them [hear, hear]. Now, we know that the greatest conqueror in the world, one who succeeded in every other enterprise, did not succeed when he attempted the invasion of India; he only crossed the Indus, and was never permitted to see the country he was desirous to possess. Had they looked to that quarter, they would have looked in vain, and India never would have been evangelised. But in this, as in other instances, God has not worked according to the opinions of men; he has worked in his own way—he has shown that his ways are in the sea, and his footsteps in the mighty waters; he has called to the isles for help, and he has conducted us to that land which Britain, I trust, is designed to bless. Prophecy, recorded in the book of Revelation, states, that in the glory of millennial times there shall be no sea; that is, according to the views of the Indians, in those times there shall be no dividing element of water. That prophecy, however, has been already fulfilled, for the sea is no longer a dividing but a uniting element [hear, hear]; and by it the gospel has reached many countries in which otherwise it would never have been preached [cheers]. The character of the agency also, by which the work is carried on is, to all, a matter of wonder and astonishment. The work of evangelising India is not carried on by the collective body of the nation. It is not with national resources that we go to evangelise India, but by a voluntary society supported by those who contribute according as God hath prospered them [hear]. The rise and progress of benevolence in this country is a wonder to those who live in the midst of it, but it is much more so to the heathen. We have vantage ground when we are asked, as we frequently are, Whence do you derive your support? and are able to reply, We are sent out by our brethren; we are supported by voluntary contributions—a perennial spring that never fails. The only idea that a Mussulman has of extending his faith is by forced means; he presents his religion and his sword, and the only alternative is to receive one or the other. The Hindoo depends on his government to effect the same end. The Pundit accounts for the decline of heathenism by the want of the support of the state. It is the glory of Christianity that it does not need it—that it will live and flourish without it [cheers]. The mode in which we are supported in India is, to the heathen, a demonstration of the expansive nature of Chris-

tianity, and the benevolence of our religion [hear, hear]. You will expect me, however, as a returned missionary, to come to another point—namely, the progress of Christian influence in the east. You will naturally inquire, What is the state of things there—is the gospel progressing, or is it not? I turn to this part of the subject with the greatest pleasure. I would do it with a mind depressed to the lowest point of Christian humility, but exalted to the highest point of Christian gratitude. There is some diversity of opinion as to the amount of success which has attended missionary effort. There are some, both in this country and in India, who, from partial views and from misinterpretation of Christian prophecy, have been led to conclude that the world is not to be converted by the preaching of the gospel, but that the gospel is only to be preached as a witness of their condemnation. The influence of this interpretation has been most injurious on these individuals; for they look at the work in question with a jaundiced eye [hear, hear]. They can see no success, because their preconceived theory has led them to the idea that success is not to be anticipated. I dare not, however, take part with them. I will state what, in my heart, I believe to be the real condition of things in India. I believe that we have reaped as large an amount of success as we were warranted to anticipate; we have reaped even as we have sown. When I survey the field, whether I look north or south, east or west, to the hill tribes or the inhabitants of the plain, to Mahometans or Hindoos, the aspect is encouraging. I cannot, however, say much of the hill tribes, for among them no mission has, as yet, been planted, although I trust that this Society will soon see it a duty to establish a mission there. So far as your missionaries have traveled, they have experienced hitherto the greatest welcome: their books have been received with avidity, and there are peculiarities about the inhabitants which make it probable that they will receive the word of God more readily than those of the plains [hear, hear]. The aspect of the Mahometan field is encouraging. We have only to take the most cursory survey of Mahometan empires as they exist, and we are forced to the conclusion that the influence of the false prophet is on the wane. Many of the empires, celebrated in the history of past times, have already become Christian. The empire of the Great Mogul, which was the first among them, has become Christian. Afghanistan has been terrified and humbled; Algiers is now under the influence of a Christian power; and Turkey and Persia remain only by sufferance. There is not among them one so strong that it can stand by itself. The loss of political power is, to the mind of the Mahometan, one of the most humbling circumstances that could have occurred. The Mahometan, like the Jew, if he expects the favour of God, expects also all temporal blessings; and, amongst these, temporal power occupies the chief place. The great obstacle in the way of the conversion of the Mahometans is their power, and their pride of power. But the fact that their power is passing away has produced a great change upon them. Dr Wolff made an allusion to this circumstance in this hall; he has traveled in those countries which have been visited by the armies of Britain, and he has discovered the change that has been produced on the minds of the inhabitants, in consequence of the circumstances that then occurred. The Mahometan mind is as accessible as that of the Hindoo [hear, hear]. Some of our native teachers, and one of the ablest of them, were Mahometans. Although there is a peculiar adaptation in their religion to their state and circumstances, yet there is no reason why we should not expect the same amount of success amongst them, that we expect to realise, ere long, amongst the Hindoos. The aspect of the Hindoo field is abundantly encouraging. Many who have read of Hindooism, and observed its high antiquity, have formed the idea that it is a system unchanging and unchangeable; no conclusion, however, can be more fallacious. The fact is, that Hindooism is not one system, but many, and is incessantly changing. Its original form—that of a spiritual paganism—has ceased to be universal, and is only held by a few sects here and there. The religion of the Puranas has introduced gods many and lords many, and is made up of many observances. A distinct and peculiar order of things exists at the present time. The shasters of the Hindoos are now being abandoned, and in their place the individual teaching of gooroos—spiritual instructors—is being followed. Thus one immense obstacle is taken away; for it would require great time, learning, and experience, to refute their shasters [cheers]. Another ground of encouragement is, that many of those who act the part of gooroos are young persons who have been indoctrinated in the Christian religion. In one of my travels I met with a gooroo, who told me that he had 200 disciples. He stated that he had been to Dinapore—that he had studied our religion—that he had the Pentateuch—and he declared that he taught many of its doctrines [hear, hear]. This opens a new door of hope. You have heard of 5,000, in Krishnagar, who have come over, for Christian instruction, to the Church Missionary Society; and they were principally of the class I have mentioned—those who had forsaken their shasters. When I came to Berhampore, I had an interview with the Rev. Micaiah Hill, and he told me, that he and Mr Lacroix were in conference with about 500, who were proposing to come over to Christianity. When I left, about a year ago, a proposal was made by a sect of nearly 200 persons, who agreed that I should be their gooroo—that they would attend my instructions, and that, together, we would fully investigate the merits of Christianity. I cannot enter largely into detail, for time will not allow. I may, however, say, that circumstances are encouraging with

reference to the progress of Christian education in the east. You are aware that the East India Company has assumed quite a new character in that respect. The government of the country is carried on quite upon new principles; and all, from the greatest to the least, are anxious that education should prevail in India. From twenty to thirty schools have been founded, for teaching various branches of science, unmixed with religion. I would justify them in that act, as a government, for there are so many and such various religions, that they could not introduce religious teaching; and even science, without Christianity, is quite sufficient to upset the fabric of idolatry. It has done so in innumerable instances. In Calcutta many hundreds of youths have abandoned Hindooism. They are going in search of a religion, and we may hope that the claims of the gospel will be brought to bear upon them; for that is the only system of truth that can satisfy the cravings of man's immortal spirit. Another encouraging circumstance is, the rise, within a few years, of what are called orphan institutions. It has pleased God, by means of famines and other causes, to reduce to destitution a large portion of the population of India, and amongst these, many, many children were forsaken of their parents. These have been gathered into schools, supported by Christian liberality, and the children are now being indoctrinated into the truths of the Christian religion [hear, hear]; some hundreds are being thus educated. At our own stations, we have two of these schools, and there are one hundred and seven orphans under our care, whom it is our business to support and educate. We consider that these schools will become nurseries for the church of God, and that out of them will arise young men well acquainted with the truth as it is in Jesus; learned, and well versed in scripture; and that in four or five years they will become coadjutors; a little army has thus been raised in a country where we had not one soldier [cheers]. I may also mention the rise in India of what are called religious newspapers, published in the native character [hear]. There are many whom our voice cannot reach, but whom the press can. Tracts have failed in some respects; books, in many instances, have become a drug; even the scriptures are too bulky to carry about; and the system of always giving them away has produced a change of feeling with regard to them. Had something been taken in return, people would have received them more gladly, and set more value on them. A new principle, therefore, has been acted upon—that of publishing, not for gratuitous distribution, but for sale. I have been connected with such a paper for seven or eight years, during which it has paid its own expenses [hear, hear]; and not only scientific and general knowledge has been diffused, but a large amount of religious truth. A controversy on the subject of Christianity has been carried on in it for several months, conducted on the one side by a Hindoo, and a Mahometan, and on the other by Christian missionaries. You will be glad to hear, that as to Hindooism, that point may be considered settled; and opinions to that effect have been expressed ["hear, hear," and cheers]. The controversy with the Mahometan is still going on, and a very able man is engaged in it, connected with the Church Missionary Society. I mention this circumstance because similar papers have since been published in Madras, Bombay, Calcutta, and Ceylon. I have received copies of them, and they are now being circulated at the expense of those who read them. There is a willingness on the part of the natives to consider the truth, and a spirit of argument existing amongst them. We hail this with pleasure, for there is nothing we fear so much as apathy. Wherever there is life there is hope; but where there is apathy there is death, and hope is banished [cheers]. Before I close, I must make one reference to a subject touched upon this morning—namely, Tahiti. There is such a thing as working in season; and, if the proper time of action is allowed to pass by, it cannot be recalled. It is our duty to take time by the forelock. We can all say (now that these events have actually occurred in Tahiti) that, if our government had only accepted the protectorate [hear, hear], or approved of the proposal made by the native authorities, the present melancholy results would not have occurred. I desire that you should regard India in this point of view. It is now an unoccupied field; and, since God has chosen you out of the nations of the earth, and given it to you to send labourers into it, if you do not improve the present opportunity, others will take care to do it for you [hear, hear]. I fear that Popery is extending far and wide in India. The Propaganda is sending more labourers there than to any other part of the earth; and, in their estimation, it is the most promising field that they can adopt. They have established a college in which religion was not to be taught, but it has signally failed. The very men who were the means of bringing in the Roman Catholics, and giving them influence, have been the means of turning them out; and they are now disconnected with that college. My desire is, that the directors of our noble Society would lay to heart the claims of India in respect to its moral position. Like the man of Macedonia, it is calling to us to come over and help it. At the station where I am honoured to labour, we want two or three more missionaries. We are desirous to have a mission established on the hills. The climate there is similar to our own; there is an extensive population, and a vast field of usefulness. If the directors of the Society would only come forward—and they will do so if the public will help them [hear, hear]—and establish a mission there, the men of the plains, when they are worn out by the heat and burden of the day, might go thither, and send the hill men down. Those from the plains might, when their health was recruited, return, and the hill men go up as

before. Thus our operations would be carried on in one unbroken succession, until God was glorified in the salvation of India [loud cheers].

Dr CUMMING, of the Scotch church, then came forward and said: I rise with no ordinary satisfaction on this occasion—the first on which I have appeared on the platform of a London Missionary meeting in Exeter hall—to move the second resolution. It is—

"That this Meeting is deeply convinced that the enlarged success with which the great Head of the church has been pleased to reward the operations of this Society, and the extended prospects of usefulness which his providence has opened, demand from all classes of its friends the corresponding exercise of liberality and zeal; and this Meeting earnestly invites its various auxiliary Institutions and individual supporters throughout the world to assist in the augmentation of its present inadequate resources, both by their contributions to the jubilee fund and the permanent increase of its annual income."

You have seen realised on the platform this day something like a type of that catholicity by which this great institution has been characterised. You have had an illustration and a specimen of English eloquence in the speech of the Rev. Mr Smith, of Poplar, to whose stirring and powerful address on this as on previous occasions, I have listened with great satisfaction. You have had also a specimen of that warm and open-hearted eloquence by which our Irish brethren are characterised, on the part of a gentleman whom I have not had the pleasure of seeing and being made acquainted with before, but whose hatred of popery is sufficient to make us friends [laughter]. You have also paid a great compliment to no inconsiderable section of missionary labourers connected with Scotland; for, whilst Mr Alexander, of Edinburgh, a most able man, with whose writings I am somewhat acquainted, has preached for you in one part of the preceding day, my talented countryman, Dr Archer, has preached for you in the other part of the day. You have now asked me to move a resolution; and I do think, therefore, that there is a preponderance of Scottish advocacy. If we cannot give you our money, you have, at least, the advocacy of our tongues. You have had "the rose, the shamrock, and the thistle," all together, upon this platform; and, when I refer to the thistle, let me say I do not wish that you should have its thorns, but its defence and its protection [cheers]. I rejoice to advocate the cause of this Society, from the very fact that I believe the second sermon preached for it was preached in the pulpit of the church of which I have now the honour to be the pastor. Dr Stevens and Dr Nicol, of Swallow street, were, I am happy to say, amongst its founders; and I believe that one of the oldest directors of the Society is one of my elders, who officiated when the communion was last administered. I refer to Mr Reed, of Peckham, whose devotedness and zeal in the cause of Christ have endeared him to you all. It has long been the characteristic of this Society, that there are no political topics introduced, and no distinctions made between whig and tory and radical [hear, hear]. I am no politician, and the only time I have had any tendency to become a whig was while listening to my respected friend, Sir Culling Smith, whose Protestantism is so sound, that I could forgive all his other faults [laughter]. Sir Culling forwarded to me a note this morning, telling me that nothing had ever given him greater delight than to see the "bond" coming forward on the same platform with the "free" [laughter]. I happen to be one of the Erastian body; but allow me to say that I only wish that all the inhabitants of Tahiti, and all the inhabitants of the isles of the sea, were not only "almost," but altogether such as I am, "except these bonds" [cheers]. Notwithstanding the chains and the bonds, I can verily testify, if I may do so without egotism, that I have a free heart and a most perfect sympathy with you [cheers]. Bond as I may be, I am free to preach in Surrey chapel; I am free to advocate your cause on this platform; ay, I am free to preach for his holiness the Pope, if he will allow me to say a word for him [laughter]. I am sure, therefore, that by this great audience all my bondage will be forgiven in consideration of the exceptions by which that bondage is encompassed and characterised [cheers]. This, however, I will say, that bond or free, the time seems to me rapidly approaching when we must let go all our dependence on an arm of flesh [hear, hear]. To whatever side of the political world you look, you see only compromise of principle and concession of duty; and I believe we shall all be brought—and that, too, more speedily than we anticipate—to feel that there is one King who never varies, one great Master who is the same yesterday, to-day, and for ever; and of this we may be assured, that the sooner we bring on, by such instrumentality as this, the triumph of the King of kings, the sooner shall we coincide not only in all that is spiritual and eternal, but even in all that is political and temporal [hear, hear]. This I say, too, not as an outburst of momentary feeling, but as a deep and solemn conviction, that, if the great powers of the empire shall spread their shield over this land in such a manner as to intercept the rays of the Sun of Righteousness, attached as I am to the church of my fathers, I would say, with sorrow indeed, but with firm and unswerving resolution, "Perish the temporalities of that church [cheers]. I am prepared to surrender all—I am prepared to sacrifice all; but I am not prepared, bondman as I am, to do an act, or to sanction an act, that would tarnish the glory of my blessed Lord, or intercept the development and expansion of that gospel which is sweeter than light and dearer than life" [loud applause]. I am prepared solemnly and deliberately to say, not as a momentary outburst of feeling, but as the deep conviction of my soul, "Confession to our benefices; martyrdom to our clergy; but let there be faithfulness to our God and to his Christ for ever and ever" [great cheering]. I have

no great fears, I confess, of the ultimate prevalence of the system to which such frequent and eloquent allusion has been made this day. It is acting, I admit, with great harmony and with great apparent unanimity; but there is a wide difference between the catholicity, if I may so call it, of the Romish church, and the catholicity which is exhibited on this platform [hear, hear]. Here is the catholicity of homogeneous principles, homogeneous feelings, homogeneous hopes; but in the church of Rome there is the catholicity, or rather the union, which results from compression [hear, hear]. It is like the iceberg, which, when its elements are compressed, is fitted, as the ocean is shaken by the tempest, to do mischief, but can never do any good. I was going, the other day, to the exhibition of paintings at Charing Cross, when I observed a man with a cage, in which different animals and birds were confined; and it has struck me that that cage affords the most exquisite illustration of the unity of the Roman Catholic church that I have ever seen [laughter]. I will tell you why. The man said, "Will you come and look at this type of the millennium?" I looked; and there were hawks, and owls, and pigeons, and rats, and mice, and cats, all dwelling together apparently in the most unbroken brotherhood. I happened to be passing one day, however, when the owner of the cage did not observe me, and I saw a cat riveting her eye upon a sparrow or a linnet, which was opposite to her. I noticed that this cat was preparing to spring upon the little creature, and to destroy it. But at that instant my friend, who had invited me to see this millennium, pulled a piece of lath out of his pocket, and, on his striking the cat upon the head, she immediately became perfectly quiet [laughter]. Now this, I say, is a perfect type of the unity which prevails in the church of Rome. They all seem perfectly harmonious—nothing could possibly appear more harmonious than the spectacle exhibited; but when the Pope stands by—he brings his lath out of his pocket—he brings out purgatory [laughter]—and he smites on the head the rogue who dares to rebel [great laughter]. The unity which prevails in the church of Rome is produced by force *ab extra*; but the unity which we exhibit is a unity most vital, most scriptural, and, blessed be God, it is not an assumed or pretended, but a real and substantial, type of that millennium which shall cover the whole earth, when the church of England shall be no more, when the church of Scotland shall be no more, when the Independents shall be no more, when the Free church shall be no more, when the Wesleyans shall be no more, when the Baptists shall be no more, but Christianity shall eclipse everything else by its splendour, and Christ shall be all and in all [loud cheers]. What we are required to do under the present dispensation is, to forget and merge the minor points in which we differ, and to magnify and dwell upon those great and precious points in which we agree [hear, hear]. Of this I am perfectly sure, that the points upon which we differ are microscopic, and it needs Mr Newman's and Dr Pusey's ill-favoured microscope to detect them [laughter]; while the points upon which we agree are majestic as the everlasting hills, and substantial as the attributes of that God who gave them at the first [cheers]. More than this, I say, let us forgive one another as regards the points wherein we differ. Allow me to refer to a single incident to illustrate what I mean. It is stated that a distinguished painter was once anxious to sketch Alexander, the great king of Macedonia. But, as you are probably aware, Alexander had a scar upon his right brow, which he had received in one of his most celebrated battles; and the painter was at a loss how to sketch a precise likeness of the monarch, and yet to avoid this annoying and repulsive scar. An idea struck his mind, which enabled him to escape the difficulty which presented itself. He sketched Alexander seated on his throne, in a musing attitude, the monarch's finger placed just upon the scar, and his elbow resting on the side of the throne; and by this means he avoided the scar, and left only the majesty of the man [laughter]. Now let us take a hint from this great painter. He then as he was, in this case he affords a precedent for us. When I sketch the church of England, I will try, with my finger, to cover the Oxford scar ["Hear, hear," and laughter]; when I sketch the Free church, I will lay my finger (for I am more charitable than they imagine) upon the little inconsistent scar by which they are distinguished; and when I sketch my Independent brethren I will forget all those little exhibitions of feeling against state stipendiaries in which they are found to indulge [laughter]. If, however, there should be a Roman Catholic in the room, and he should say, "As you are so charitable to others, perhaps you will just treat me in the same manner;" I say to him, "No; you are all scar" [laughter]. Sir, I admire and applaud this society, and I give it my unfeigned and cordial support, because it is neither a propaganda for evangelising with the sword, nor a treasury for promoting heresy by bribes; but, what it ought to be, a conductor of the life, and a vehicle for the principles, of the everlasting gospel [cheers]. You are not turning men's attention to the manner in which a roof should be constructed, or to tippets and surplices, and other things of that nature; you are not teaching men to look in baptism for an exorcism, or in the Lord's supper for an idol which ought to be worshiped. I am sure that wherever your missionaries labour—whether it be in India, in Africa, in America, or in Tahiti—if their utterances could all be gathered into one emphatic address to their people, that address would be, "Behold the Lamb of God, that taketh away the sins of the world" [cheers]. You have no creeds as Congregationalists, you have none, I believe, as Baptists; and I would

go so far as to say, although I have subscribed a creed to which I mean, with your leave, to adhere to the last, that the contrast between a dry chopped Procrustean creed, and the full, free, precious page of the gospel, is only to be compared with that between the climate of Iceland and the burning regions of the south. But although you have no creed *ecclesiastical*, you have a creed *substantial* [hear, hear]; and, if I might be allowed to say what it is, I should say it is this—"No conclusive directory in faith, but God's word; no atoning efficacy in tears, in penances, or in prayers, but only in the blood and sacrifice of the Lord Jesus [cheers]; no sanctification and regeneration in baptism, or in the Lord's supper, or in anything else than the Holy Spirit of the living God" [loud applause]. In fact, if I might embody your creed in one short sentence, I should say it is "the Bible without a restriction, the cross of Christ without a screen, salvation without money, and heaven, with all its glory and immortality, the purchase of Christ's sacrifice" [cheers]. If this be your creed, if these be your principles, then I say, your institution is entitled to the support, not only of congregationalists or dissenters generally as such, but of Christians of whatever name or denomination wherever they may be found. This was our feeling, when you made your appeal on account of the jubilee. You know not what we suffered. Many a tear was shed in secret, many a sigh was heaved, which you did not witness; and, therefore, you ought not to taunt us, but to pray for us, and grieve at our calamity. We did not, however, despond. That missionary spirit which our Stevens, and Nicholls, and Bogue had planted in our bosoms, was stirring within. I told my people that I came to them for a collection for the London Missionary Society; and I believe they gave what might be considered as an indication of their good feeling. A Scotchman said to me—you know we are very cunning [laughter]—"If you do so much for the London Missionary Society, you will starve your own missions." Now what was the fact? I first made a collection for this Society, and obtained a small sum; I then made the collection for our own church of Scotland missions, and got one-third more than had ever been received before [hear, hear]. I presume, that if I can give you double the sum that I gave you last year from my church, you will give me double the former sum for the missions of the church of Scotland on the next occasion [laughter]. Now I need not enter on this occasion into the arguments in favour of the missionary cause, for with these you are perfectly familiar. But this I may say, that Christianity is essentially expansive [hear, hear]. It is like the human heart; the moment the blood ceases to circulate, that moment it ceases to beat. The loaves of the miracle multiplied, not whilst in the basket, but in the distribution of them amongst the people. We do not become saints without being required also to be servants; we receive the unction of the Christian that we may instantly enter on the duties of the steward [hear, hear]. We distinctly tell you that the missionaries must live, must pay for their passage, and must incur many expenses. In a more barbarous state of society, we might ask you for sails, for planks, for books, for shoes, for coats, and for hats; and I am quite sure you would take the hats off your heads, rather than let the missionaries go without one. But in civilised times like these, we find a circulating medium which is the short epitome of all these things. When I ask you to take that sovereign out of your pocket—and I hope none of you will, on this occasion, give less than a sovereign—though the eye of sense sees upon it the superscription of an earthly monarch, the eye of faith will see upon it the superscription of Jesus; and when that sovereign is given, it is giving books, and horses, and ships, and all other necessities, compressed into a very small compass [hear, hear]. Much allusion has been made in the report to the civilising effect of the everlasting gospel, and our chairman noticed that that characteristic had impressed itself on the minds of the citizens of London. What has made England what she now is? a land with asylums for the poor, hospitals for the sick, education for the ignorant, protection for the orphan—a noble land with all its faults—a land in which we can lie down night after night, and feel that we are safe—a land whose shores the slave has but to touch, and, as by an electric shock, his chains fall from his limbs, and he is free? What has made England the home of freedom and of civilisation? I attribute much to its constitution; I attribute much to its senate; I attribute much to its courts, in which innocence is sure to find a champion, and wrong-doing an avenger; but I feel that it is the church of the living God in England which is the crown of glory that rests upon her brow [hear, hear]. Take away that church—I mean not the church of a section, but the church of Christ—and you deprive England of the stability of her throne, and the spring and fountain head of all her greatness and all her grandeur. Nay, I believe that the moment you shake the altar—not the Puseyite altar, but the Christian altar—the vibrations will be felt at the foundation of the throne; the moment you take away the Bible, supersede the Bible, or give up the Bible to have the breviary in its stead, the glory of the nation will depart; and, when the voice of infidelity shall shout "No God!" my belief is, that the voice of anarchy will shout "No Queen!" and then you will see written upon our chapels, and our churches, and our mission-houses, and our various places of assembly, "*Ichabod*! the glory is gone, and England is desolate" [cheers]. I do not anticipate such a catastrophe: I look forward to better things. But this I may say, that, if I might venture to unfold the destinies, or to cast the horoscope of our father land, I would say that its fate depends on the adherence of the peo-

ple to the word of God—on their devotion to the glory of their Maker, and their obedience to his commands [hear, hear]. And, then, I say, what Christianity has done for England it has also done for Tahiti; what it has done for us it can do for the whole world. It is better than the fabled rod of Mercury. That which will still the passions of Ireland is not Maynooth, but the preaching of the gospel, the establishment of Christian schools, and the dissemination of Christianity throughout the length and breadth of the land. I am sure that Ireland, and every other country where Popery has got the upper hand, presents a striking proof that that system is a curse to the people amongst whom it prevails [hear, hear]. Methinks that poor Ireland presents the picture of Niobe in classic fable, with all her offspring bleeding around her; and no accents can soothe her, nothing can regenerate and benefit her, but the preaching of the everlasting gospel—Jesus Christ and him crucified [cheers]. I cannot but notice the fact, that scientific knowledge is advancing in every direction. I rejoice at it: it is not for me—I am sure nobody else will, in this respect, differ from me—to wish it either to cease or not to spread [hear, hear]. All I would say is, put the branch into the stream that it may be sweetened. I have no fear as regards the effect of scientific knowledge. You cannot say to the wave, "Hitherto shalt thou come, and no further;" but I believe that if you give an impulse to it, it will roll and spread until it reaches a limit where it will reflect the glory of the everlasting gospel [cheers]. What we have to dread is the spread of the Roman Catholic religion throughout the world. I am not surprised at what has been done at Tahiti. The devil could not rest so long as Paradise maintained its bloom, and man his innocence; and so the Pope will not rest, and the Jesuits will not rest, so long as there is a Christian mission on a lovely spot in any part of the world. Let me only say to the missionaries, "Do not tamper with that church—do not approach the abominations of that church." In this respect let them imitate the example of Diogenes. When Alexander the Great asked Diogenes, as he lay in his tub, what he could do for him, the philosopher replied, "Stand aside, and do not intercept the shining of the sun." So I would say to the missionaries, "Do not ask Rome for her breviaries—do not ask her for her missals, but tell her to stand aside, that the rays of the Sun of Righteousness may shine without interruption." And let me tell them not to trifle with Rome. Popery is just like the nettle; touch it gently and it will sting you; grasp it and you will crush it [cheers]. But let me say I wonder at your surprise that persecution should have broken out in any part of your mission. I envy you for the privilege: it is a noble testimony from heaven that you have been doing God's work. At what period in the early history of the church was she most glorious? Why, when she walked the burning floors of martyrdom. When did the church decline? Why, when she began to concede to the world instead of making the world concede to her. Compromising her glory, bartering her principles, she bowed to Caesar instead of making Caesar bow to her; and what took place? She put on his miserable livery—she ground, like Sampson, at his wretched mill—she settled down to her drudgery like salt which had lost its savour, and was only fit to be cast out. You need not be afraid that Romanism will ultimately prevail. God, who foretold its rise, has also foretold its fall. Swarms of Jesuits may, like swarms of wasps, gather upon its branches; but the church of God will cast them from her with scorn, as things that are not of her. The thorns of the field may blaze, but Horeb's bush shall shine amid the flame, for God is in that bush. The ships of Tarshish and of the isles may founder, but the ark of the living God shall be in the midst, and heaven shall be still in view. The trees of the forest may fall, but the tree which is of the Lord's planting shall wave with prosperous fruit, even like that of Lebanon itself [cheers]. Fear not persecution: it will test your work; it will try your energy; it will show the depth of your love—a love resembling a fountain so deep as not to be dried up by the heat of summer, and so sheltered by the everlasting hills as not to be frozen in the depth of winter [cheers]. Sir, let me say that love to the cause is what is required in order to make you persevere. Expediency will not do: the strong feelings which vibrate in your hearts will not do. It is love to the object that will conquer all difficulties; and let me give you one illustration of this, and then I will close my remarks. In the "Lights and Shadows of Scottish Life" there is a story to this effect:—One day, one of the gigantic eagles of Scotland carried away an infant, which was sleeping by the fireside in its mother's cottage. The whole village ran after it; but the eagle soon perched itself upon the loftiest eyrie, and every one despaired of the child being recovered. A sailor tried to climb the ascent; but his strong limbs trembled, and he was at last obliged to give up the attempt. A strong highlander, accustomed to climb the hills, tried next, and even his limbs gave way, and he was in fact precipitated to the bottom. But at last, a poor peasant woman came forward. She put her feet first on one shelf of the rock, then on a second, and then on a third; and in this manner, amid the trembling hearts of all who were looking on, she rose to the very top of the cliff, and at last, whilst the breasts of those below were heaving, she came down step by step until, amid the shouts of the villagers, she stood at the bottom of the rock, with the child in her bosom. Why did that woman succeed, when the strong sailor and the practised highlander had failed? Why, there was a tie between that woman and the babe; that woman was the mother of the babe [cheers]. Let there be love to Christ and to souls in

your hearts, love exhibited in your churches, in your chapels, in your pulpits, and in your families; and perish thrones, be overturned altars, the missionary cause shall advance until the whole earth is illuminated by the undying splendours of the everlasting gospel [great cheering]. I have great pleasure in moving the resolution.

Dr HALLEY, of Manchester, on rising to second the resolution, said: I am unstrung and almost overwhelmed by the beautiful and pathetic appeal which you have just heard. But, Mr Chairman, if Tahiti be that babe which the French eagle has seized and carried away, here is the mother of Tahiti, and our babe we will not forget [great applause]. We will climb the rock, though our sailors have failed; we will climb the rock, though the Highlander from Aberdeen has failed [cheers]; we will climb the rock, for we feel those pangs of love, those tender sympathies, those blessed yearnings, which become our Society, as the mother of regenerated Tahiti [cheers]. And let the French eagle, with his talons, carry her where he may, our eyes will follow her; and if we cannot climb the rock, our prayers shall ascend to the Father of us all, and that Father who listens to the mother's prayers, and has taught the mother to feel for her babe, will, in due time and in the best way—for we can never give way to despondency, we can never cease to exercise faith—that Father will rescue the sweet babe from the talons of the eagle who has so cruelly fastened upon it [cheers]. While I was listening with that delight, with which I am sure you all listened, to the speech which we have just heard, I thought I ought to acknowledge my penitence; for I have been too forward, perhaps, to say that "Ichabod" is written upon the church of Scotland—I have been too forward to say that her glory is departed. I believe the spring of life is not dry in that church; I believe the missionary spirit is not dead in that church; I believe that there are still faithful men in it, whose prayers ascend to heaven on its behalf; and I hope we shall see both churches, "the bond and the free," united in this great and blessed work, and bringing down, by their fervent prayers, the blessing of God upon their exertions. When our esteemed friend referred to the state of his own country, and spoke of the thistle—the thistle without thorns—I was almost ready to inquire why he and his countrymen had chosen that emblem, and why they kept the thistle as their national symbol. The thistle, whatever it may be on its own native rocks and mountains—here, as mellowed by our own southern suns—here, as it is blooming beautifully in Britain, is no such formidable thing after all [laughter]. And still I think there is a reason for the emblem which has been selected. I do not like its motto—the "*Nemo me impune lacessit*"; I do not like that look which I know not how otherwise to express than by the words, "*Noli me tangere*." But when our friend says, "Touch Popery gently and it will sting you, grasp it and you are safe," the motto appears very harmless [laughter]. Come to him as a foe, and you will feel the Scotchman's thistle with the thorns; come to him as a friend, as we have met him on this platform to-day, and you will have the thistle without the thorns. But, sir, I am altogether wandering from the purpose for which I have been requested to come forward. Now, sir, let me say, that this year—the year of our jubilee, the year to which we have looked forward as a season of mutual congratulations, and of much pleasure—this year is to us, on many accounts, a year of sorrow, of disappointment, and of gloom. In listening to the Report this morning I was struck, as I am sure you must all have been, with a very remarkable alteration in the position of Tahiti. It always used to appear in the opening of the Report: in the retrospect this day it was placed at the close. Oh, sir, with what delight have we looked upon the pictures once given of Tahiti—that island of the Pacific—encircled with its coral reef; but the account given to-day is full of ill-omened signs, and suggests fears of utter destruction. How have we formerly gazed as we have had brought before us the picture of the Tahitian Queen, bowing in the sanctuary with the Bible in her hand, and her chiefs around her, imploring the grace of God that she might rule in righteousness over a free, a generous, a moral, and a Christianised people. Oh, how have we looked upon the picture of a Tahitian sanctuary, commodious, crowded with attentive worshippers; and again, upon the picture of a Tahitian Sabbath, the country studded with its chapels and schools, the canoes lying idle and empty on the beach, an assembly devoutly singing the songs of Zion; and there again a group of natives devoutly reading the Word of God beneath the wide-spreading shade of their tropical plants, and there again a father in his peaceful cottage telling his children the tale of our mission, telling them of the old gods that were burnt, and of the human sacrifices that had been offered to them; telling them, too, of the gradual progress of revelation; how the arms were broken and cast into the fire, and war ceased in the land; and mentioning the names of a Williams, and an Ellis, and others, whom he was teaching his children to venerate, and whom you long since learned to love. But on this occasion, though we were taught to look forward to it as one peculiarly happy, we have no such pictures of Tahiti. I see indeed a picture of her Queen; but she is all anguish and distress, a suppliant at the British throne, listening, I fear, in vain, for some soothing word, some expression of hope from that royalty which she supplicates, whose promises are deemed inviolable, as her threatenings are dreaded, to the end of the earth. Where, sir, is the native church and the sacramental table? Where is the Sabbath in all its quietness? I see, indeed, a rude altar of earth dedicated to the Virgin, or to some saint, and I see before

it a priest in Romish canonicals performing a military mass for a profligate soldiery; but, thank God, I see not as yet a single native adoring the host ["hear, hear," and cheers]. I see, indeed, the people scattered, and the chieftain again brandishing his spear—for he is but flesh and blood—the desire of resentment and the rage of war rising in his heart and working in his features: I see all this—and what is the lesson? Did we boast too much of Tahiti? We were too proud, perhaps, of the honour which God had done us. We were looking down too scornfully upon the other missionary societies; we were arrogating too much. If so, God has humbled us; God has tamed our pride; God has taught us not to trust in man; God has cast a shade upon the scene of our brightest hopes. But what, sir, is the lesson? Are we to despair? Are we to despond? Despair of Tahiti! What is your missionary society but a successor of the apostolic college [cheers]? What are your missionaries but the successors of the apostles and the evangelists? What are your Reports but the continuations and the proper supplements of the Acts of the Apostles [cheers]. And did you expect to meet with a new edition of the Acts of the Apostles without the martyrdom of Stephen—without the imprisonment of Paul [cheers]? God has given you, as successors of the apostles, your Paul in Williams, your John in Moffat, your Peter and your James in others; and are you to have them without the successors of that Herod who slew James, in the powers of the world which rise in opposition to the gospel [hear, hear]? Nothing has happened to you, which is not common to men; nothing has occurred which you ought not to have expected; nothing, I am sure, which those wise and excellent men, the founders of this Missionary Society, did not expect [hear, hear]; nothing which ought to damp our faith, to shake our confidence, or to make us despair. Despair! a true successor to the apostles never desponds [cheers]. Let Popery rise, if it please, in Tahiti. Go to your own records, and retrace your steps for some five-and-thirty years. Tahiti has been bereaved before of its missionaries [hear, hear]. Civil war has prevailed in Tahiti; and hostile chiefs had overcome a friendly king; your enemies taunted you, and cold friends, who doubted, or professed to doubt, the wisdom of your measures, said, "Do not dream again of a pentecost in Tahiti." And is it for this Society, which saw, so shortly after the restoration of its missionaries, the triumph of its religion, and the downfall of idolatry, now to despair of Tahiti [cheers]? We have heard in the Report, that a number of monarchs once guarded Juggernaut, and that amongst its protectors was the English senate; yet what a change afterwards took place. On the first symptoms of war, France must abandon Tahiti and recall its troops. What is our position in the Western Islands? Look for a moment on the prison of the martyr Smith. What voice is that which I hear, issuing from the tomb of that martyr? Did you despair of Demerara [hear, hear]? What is the news which Mr Freeman brought from thence? Does it send no contribution? Is it closed against you as a field of labour? What is the lesson from Demerara? The imprisonment of Smith in Demerara, like the burning of the Baptist chapels in Jamaica, did more, I believe, for the destruction of slavery—the slavery of the mind as well as that of the body—than all the exertions of philanthropists have ever done to promote the freedom of their fellow men. Sir, it is not for us to despair; but, if despair we must, we will have our reward—we will look from the south to the east, where we may reckon thousands for units, and millions for hundreds [hear, hear]. We will look to the east—Popery was there before us; the advocates of the Inquisition were in India and China before us; Jesuits, too, were there before us. But we are ready, I trust, to do hard service in the east, and, like the ancient king who did hard service against the frowning battlements and seemingly impregnable fortresses of Tyre, God will give us, I doubt not, a recompense in Tahiti, if we exert ourselves for his cause in the east. Let us look to India and to China. Our hearts are going there; our resources must be sent there. We must meet the Romanist there face to face, as the Mussulman has met him. The Mussulman, like the Christian, has a species of argumentation on evidence, which both can understand. We must go, I say, to the east—we must press onwards in that quarter. Millions await us, and it is a solemn thing to have the power of Britain; whose throne casts its shadow on both hemispheres, whose language bids fair to be universal, and who gives literature, and laws, and science, and morals, to so large a part of the world, and must give religion to the whole. With such a power, with India on the one hand and the islands of the Antilles on the other, it becomes us to press forward, and to do the work which God has set us. Though the French flag may wave over Tahiti, as once the British flag waved, as in derision of our efforts, over Juggernaut and his gods, encouraged by the fact that superstition in the latter case gave way, it behoves us to rush on to the contest between Protestant and Papist. India is awaiting us. What shall occupy the place of its present superstition it is for you to determine. That you may determine in the true spirit of religion we make our appeal this day, and we trust that this appeal will not be presented in vain [cheers].

The collection was then made on behalf of the Institution.

Mr DAVIS, missionary from Berbice, came forward to propose the next resolution, and in so doing, he said: Berbice, the scene of my labours, is a part of the extensive colony of British Guiana, and forms a part of the northern margin of the great continent of South America. In the interior there are hills and dales, there are valleys and mountains,

there are waterfalls and cataracts, and splendid scenery, and a salubrious climate; but the colonised, the cultivated part, is a complete swamp, a perfect flat, an immense plain of mud and musquitoes. It is a land that kills its inhabitants, especially its European inhabitants [hear, hear]. There fell Lewis, and Wray, and Howe, and Harris, and Giles—all devoted servants of our common Lord—besides "devout women not a few" [hear, hear]. There, too, have I and my beloved wife again and again been brought to the very gate of death. Before we had been there four months, we were compelled to flee for our lives to the neighbouring island of Barbadoes, and, during our absence on that occasion, three of the wives of missionaries—the only three then in Berbice—were numbered with the dead. There, too, during the five years of my pastorate, I had to accompany to the grave the remains of four of the deacons of the church, besides those of about sixteen of the members—too many for piety to spare. There the energetic and faithful Wray lived and laboured. He was emphatically the right man, in the right place, at the right time [hear, hear]. Bold, prudent, and persevering, he surmounted every obstacle, and laid the foundation of solid and extensive usefulness [hear, hear]. In the year 1837, John Wray entered into his rest, leaving behind him, in the town of New Amsterdam, the capital of Berbice, a well-organised church of about 250 members; besides about half-a-dozen more churches in the rural districts around, of which he had been the father and founder. Those churches have remained to this day; nay, those churches have been multiplied in their number, and they have advanced in everything that is holy and active. Thus he laboured, and I had the honour of entering into his labours [hear, hear]. In 1839, I went out to take the pastorate of the church at New Amsterdam. Though I felt greatly interested in the welfare of the African race, and was quite disposed to love my future flock, still I was under greatly mistaken views with regard to them. I had been led to think of the negroes (we have, in the town, a large portion of the middle class of society, consisting of black and coloured people, who never were slaves, and with whom many of you might feel a pleasure in associating; but the greater part of the church is composed of emancipated negroes)—I say, I had been led to think of these negroes very erroneously—to think of them as very ugly, and very dirty, and very silly. Instead of that, I found them, though black, comely, and clean, and intelligent. I consider, sir, that, both physically and mentally, they have the elements of the finest people under the sun. They are, to use the beautiful language of the late Dr Mason Good, "God's own image, though carved in ebony." Children of Adam, I admit they are, and their "carnal mind is enmity against God." Even in those who we trust have been renewed by divine grace, there is much over which we cannot but mourn. Ignorance, obstinacy, and unloveliness, are often found associated with the greatest excellencies. In them extremes often meet. Their character is remarkably paradoxical. We find intelligence and dullness; we find docility and stubbornness; we find generosity and meanness; we find affection and indifference; we find firmness and feebleness, often in strange and remarkable combination. Nevertheless, as a Christian people, they exhibit some features of the Christian character with such lovely prominence that they deserve to be named. These features of excellence they manifest in such a manner as to leave their piety quite unquestionable [hear, hear]. I know that doubts are sometimes entertained in your minds with regard to the amount of real piety to be found in our western churches. I will speak of the church under my own care, and I will speak with confidence. As to the general piety of the church, I think it is equal to that of any Christian church that I have ever seen. Piety, sir, is sometimes seen in gratitude for the divine goodness: it is so seen there. On my arrival I found their gratitude for freedom fresh and glowing. They were not unmindful of the instrumentality of their friends in bringing about that happy change; they were thankful for what you had done in order to ameliorate their condition; but their gratitude arose to God as the chief source whence that boon came [hear, hear]. They distinctly recognised, and they do still recognise, the hand of God in the pleasing change. Often have I heard them say, "No man make this free come; God make him come, God make we free." Lately, John Allard, a poor old African, whom I had known long, appeared before me as a candidate for the fellowship of the church; and, after having, at my request, given a brief sketch of his eventful history, from the moment when he was torn away from his native land, to that hour—after telling me of the sufferings he had endured, and the dangers he had escaped, he seemed to glance at the cross, the source and the medium of all his mercies; and then, with a heart almost too full for utterance, and with the large tears trickling down his black cheeks, he exclaimed, "Ah, sir, Jesus Christ has been too good for me; what Jesus Christ has done for me no mind can tell." Piety, sir, is sometimes seen in steadfastness in the Christian profession: it is so seen in the church at New Amsterdam. Their steadfastness, considering all the circumstances of the case, has been remarkable [hear, hear]. They are surrounded by hostile influences; innumerable are the means that are employed to draw them aside from the simplicity which is in Christ Jesus. The immorality of many of the Europeans there is calculated to produce the most fearful effect upon their minds. The Europeans, for the most part, are excessively hostile to missionary operations; they are as hostile now, in many instances, as they were when they destroyed the chapels of the Baptists in Jamaica; as hostile now as when they pulled down the sanctuary of

the Wesleyans in Berbice; as hostile now as when they condemned John Smith to be hanged by the neck until he was dead. But, notwithstanding all these hostile influences, we have reason to rejoice in the firmness, in the consistency, and in the growing numbers of those who are connected with us in Christian fellowship [loud cheers]. Piety, sir, is sometimes seen in liberality to the cause of God: it is so seen there. The erection of the large and beautiful chapel in New Amsterdam, at which I have the honour to conduct my ministrations, affords a striking instance of their liberality. During the five years of my pastorate there, that congregation contributed no less a sum than £7,000 sterling, towards the cause of God in various ways. Nor is their liberality diminished now that the excitement connected with emancipation has subsided [hear, hear]. During the very last year my congregation raised the sum of £1,100 sterling towards the Redeemer's cause [cheers]. Tell me not that their means are abundant; tell me not that their wants are few; tell me not that they are liberal merely because they are so ignorant as not to know the value of money. It is not so. Their wants are many, and they are as well acquainted with the value of money as any of you are; but they are liberal because they regard it as part of their religion to support, to the utmost of their power, the cause of God; they are liberal because they feel it their duty to make sacrifices for that cause. And shall I tell you one great secret of their ability to do so much? It is this—they have entirely abandoned the use of all intoxicating drinks [hear, hear]. Think not unfavourably of them on that account. Although they are teetotalers, they are lovely teetotalers [laughter]. They do not exhibit that bigoted, intolerant spirit with which teetotalism is, alas, too much associated in this country [hear, hear]. They are teetotalers on Christian principle, and they proceed in a Christian spirit; and it is on this account that they are enabled to do so much for the Redeemer's cause. More, much more, it would be in their power to do, were it not that they are oppressed and persecuted by those who ought to be their friends. Their food, their clothing, the materials of which they build their houses, are all heavily taxed for the support of Popery and of Puseyism, and of other forms of error which are calculated to destroy their peace and blight their eternal interests. Nevertheless, we have reason to rejoice in the high degree of liberality which they manifest. Piety, Sir, is sometimes seen in active exertion for the Redeemer's cause: it is so seen there. The church at New Amsterdam is emphatically a working church—more so, perhaps, than any other church that I have ever seen. We have there no idlers [hear, hear]. All do something—all do what they can. Nearly all the congregation are in the Sabbath school, either as teachers or as scholars. Tract distribution all over the town is attended to on Monday evenings; twenty prayer meetings are held in private houses, to which persons invite their neighbours and friends. Almost every member of the church make it his solemn duty to try each month to be the means of bringing one soul to the Saviour; and at the end of each month they meet to tell the success or discouragement which has attended their labours. It is in this manner, by the activity of the church, rather than by any efficiency on the part of the pastor, that, during the last five years, we have added three hundred members to the church, besides about fifty candidates who now stand proposed for the same privilege. "This is the Lord's doing, and it is marvellous in our eyes" [cheers]. Piety, Sir, is sometimes seen in sympathy for those who are perishing in the regions beyond: it is so seen there. They feel for South America, that vast continent on which they live. Inquisitive, like children, they often inquire into the moral state of the regions beyond them; and when they are told that in Brazil alone, lying in a north-easterly direction from themselves, there are to be found two millions of their own sable brethren—more than double the number that were emancipated in the years 1834 and 1838—when they are told that, on the same soil on which they tread, without the intervention of any sea, there are two millions of their own sable brethren, blood of their blood, and bone of their bone, sinking into eternity under the driver's lash, without having any one to point them to that world where "the wicked cease from troubling, and the weary are at rest." When they hear all this, they feel as men, and brethren, and Christians, ought to feel, and they are prepared to give that feeling the practical direction which your wisdom may devise. But, Sir, it is for Africa, for Western Africa, that their sympathy is chiefly awakened, for Africa is endeared to them by peculiar ties: it is their fatherland—to many it is the scene of childhood and youth, and they can say that, in all probability, they have there brothers and sisters, nephews and nieces, still residing; whilst others can say, "My father came from Africa," or "My mother came from Africa, and I have there, no doubt, many relatives still residing. True, I never can see them—I never can recognise them—I never can see them in the flesh—but I should like to do them good, and the only way in which I can do them good is by sending to them this gospel which I have found so precious to my own heart." Sir, this feeling is a tangible thing, and we ought to seize hold of it, and turn it to the good of man and the glory of God [hear, hear]. Their interest in Africa has recently been greatly increased by the introduction among them of captured Africans. During the last four years, a number of captured Africans have been introduced into Berbice. The first importation was by a Portuguese slaver, which had been captured by a British cruiser, and was brought there to have the human cargo landed and liberated, and to be herself condemned and destroyed.

I went on board as soon as the anchor was cast; and never shall I forget the scene which I then witnessed. I saw there children from eight to ten years of age, who had been torn from ever from their parents. I saw there mothers pressing their babes to their bosoms, who never could hope again to see the fathers of those babes. I looked down into the hold; I smelt the horrid effluvia that rose from that dungeon of despair—a dungeon which, in that very instance, had been to more than one hundred individuals a dungeon of death since the vessel had left the coast of Africa. I smelt the rank infected air; I saw there the chains, the manacles, and the fetters with which every slave-ship is furnished; and whilst I beheld all this, my heart sickened, and I felt ashamed that I was a man, and especially ashamed that I was a white man [hear, hear]. Ah! there is another world, and there the slave, before the eternal throne, trumpet-tongued, shall plead against the terrible wickedness of such deeds. These captured Africans have mingled with their people; they have told them the horrid tale of their own capture; they have told them how, by means of intoxicating drinks, the man-stealer accomplished his hellish purposes; they have shown upon their arms, and their legs, and their backs, and other parts of their body, the marks of those tortures which they themselves have endured; they have told how their comrades around them, nay, how their comrades in immediate contact with themselves, have sickened and died; nay, this they have told—how a man used to come round to see which of those that were sick were not likely to recover, and when he had made this discovery, the poor creatures were dispatched by a peculiar twist of the neck, and the corpse was thrown into the mighty deep [hear]. Now, my friends, these statements, made by individuals who had themselves witnessed and experienced some of these horrors, could not do otherwise than produce a powerful effect on their own people. They have, in fact, created an intense feeling of sympathy for Western Africa; and the people are prepared, I am persuaded, to express that sympathy by exhibiting the same degree of liberality which they have always manifested in other cases. My own congregation, though under a heavy burden connected with the erection of their new chapel, have, during the last year, celebrated the jubilee by the contribution of £60 sterling, as the first fruits of their offerings towards sending the gospel to Africa [hear, hear]. One great object which I had in view in coming here was to plead the cause of Africa. Oh, that I could plead with that power which the object demands! Look, oh, look, on her dense population. In Nigritia there are about one hundred millions of human beings in a state of wretchedness unparalleled under the sun. Look at the woes under which she is groaning; look at the sympathy felt for her in the western churches; and by Nigritia's dense population, by Africa's wrongs and Europe's guilt, by the remembrance of those noble men, whose names we delight to honour, the fathers and founders of the London Missionary Society, who attempted a mission in that land; by the happy effects of the gospel in our western churches; and above all, by the love of Christ, and the worth of souls, I beseech you to awake, arise, and save. Then the captives of the mighty shall go free; then the prey of the terrible shall be redeemed; then Ethiopia shall stretch forth her hands unto God, and her sable tribes, in one brotherhood of joy, of peace, and of love, shall join to celebrate the jubilee of the world [cheers].

The resolution was then put from the chair, and carried unanimously.

Mr C. PREST, of the Wesleyan denomination, rose to propose the next resolution. He said: The resolution which I have to move is of the utmost importance. It has reference to certain individuals connected with this Society, whose services have been of the utmost value, and who deserve the best and most respectful thanks of this meeting, and of the London Missionary Society. I am not here simply in my individual character; if I were, I should not think myself justified, at this period, in occupying any portion of your time; but as I come here in some sort as representing the Wesleyans, I do not think it would be very respectful either to them or to you, if I do not say something in support of the resolution which I shall presently submit to the meeting. Of course it is not necessary that I should this day take upon myself to profess anything like friendship, accord, or sympathy with the London Missionary Society, on behalf of my fathers and brethren. This feeling you do not question [hear, hear]. We should be ashamed of ourselves if we did not fully entertain it; and I believe that, wherever there has been an opportunity, that feeling has been properly and consistently manifested [hear, hear]. Certainly we should be doing discredit to any notion which we may entertain of Christianity—we should be doing discredit both to our intellects and our hearts—if we did not feel an attachment to this great and blessed Institution. I did intend, if time should permit, to look at some of those prominent features of this great Society, round which every good man must certainly find his best feelings rally; but I will forego that pleasure at this late hour of the meeting. Let me say, however, that I have rejoiced in the tone of this meeting. I have been exceedingly glad to perceive that, in the midst of your trials—and you have had many trials of late [hear, hear]—in the midst of your tribulations, you are not discouraged. I do not know whether I should subscribe to the sentiment of Dr Halley—namely, that you have been too proud of Tahiti. The doctor may know more about the matter than I do; but I never heard of that pride, if it has existed, until now [hear, hear]. I think your rejoicings about Tahiti were all Christian, full of godly humility and of thankfulness to the Giver of

all good. I cannot conceive how it would be possible for a great Society like this, having had such a distinguished triumph in the South Sea islands, to feel anything but the most lively and humble gratitude to its almighty Head. Why, sir, I recollect—at least by tradition of the elders [laughter]—the early history of your mission to Tahiti; and I am quite sure that the faith which sustained you during years of toil, at that period, will not fail you now. I have sometimes thought, that it was a signal manifestation of Divine Providence that your missionaries rather than ours, and rather than some others, were sent to this part of the world. You know that we Methodists are a most impatient set of people, always looking for results as soon as we have originated efforts—always anxious to scratch up the ground, as it were, after the seed has been sown, to see whether or not it is growing [laughter]. I know there are persons who say, that this kind of impatience indicates a strong faith; but I do not think so. My notion of a strong faith is, that it is a grace which will exist and operate, not only in the absence of everything like encouragement, but in the presence of everything to discourage; and I am quite sure that the faith of this great Society was so tried, and so proved to be divine. I cannot forget that I once heard, that the Directors of this great Society did at one time become weary of this work, and thought of withdrawing the missionaries from the South Seas; but they had among them a man of strong, unbending, granite-like character—I mean Matthew Wilks [hear, hear]. This man said, "No, we will not call back our missionaries until we have made them the occasion of special prayer to God." His faith was as practical as it was firm; his advice was followed, and you all know the result. Your faith sustained you then, and it will sustain you now. You have Christianity in Tahiti. I care nothing about forms if the thing be found [cheers]. If the ten thousand atoms of my body were at this moment in ten thousand different places, and ten thousand miles asunder, what then? Those atoms would be my body then, just as much as they are at this moment. Let them take what form they might, they would still constitute my body. You have Christianity in Tahiti; it is there in its piety, in its imperishable principles, in its righteousness, in its peace, in its joy in the Holy Ghost. What so potent as right? what so perfect as the peace of the Christian when cheered by the Saviour's smile? what so pure as his joy? Sir, your mission to Tahiti may have assumed another form, but the thing itself is there. There is the good seed, and that seed shall spring up, and you will yet have to go back to your ancient rejoicings at the triumphs of Christianity [cheers]. I can have no fear for your Society; for it is perfectly identical with Christianity [hear, hear]. It is not something artificially connected with Christianity—it is Christianity itself—it stands connected with it in its principles and in its destiny. Christianity has braved many a tempest; Christianity was cradled in the storm; Christianity was set up by the apostles' preaching—by the "foolishness of preaching," if you please, in the midst and despite of all the hostile actings of a wicked world; and, however alarming may be the tempest which shall break upon it, it shall stand upon its own imperishable foundation, dashing back every surge that may break upon its immovable basis, and exhibiting upon that basis the superscription, "The foundation of God standeth sure" [cheers]. Your Society is identical with Christianity; and Christianity, like its Author, is the same yesterday, to-day, and for ever. I sympathise with you in your altered circumstances in the islands of the South Sea—I sympathise with those good men who have been driven from their labours—I look upon the cowardice and connivance of our government at the machinations of Rome, with mingled feelings of astonishment and indignation, and, I was going to say, of contempt [hear, hear]; for I can feel nothing but contempt for a line of policy which, leaving the straight line of right, seeks to accomplish a miserable purpose of its own, by submitting to an injustice which it is bound (if there be any force in its religious professions) to resist. You have suffered from Popery, and we have suffered from it; and we should both prepare, by sending out additional missionaries, and by doing all we can to augment the funds of this Society, to prevent the ground from being pre-occupied by papal emissaries, and to enable the heralds of Christ to plant the truth in the minds of men, and, once planted, to keep it there, by preventing the introduction of that error which must effect its eradication. I am most anxious for myself, in these stirring times—in these times of excitement—to get an augmented amount of personal piety, that I may look upon this enterprise and sympathise in it as I ought to do. We want more of that piety, that we may sympathise more with our fellow-men, that we may understand more of the power of the gospel to save them, that we may feel more deeply our individual responsibility; that our faith may be more bright, and our prayers more energetic. If we have this, I am quite sure our success will be far more abundant. I believe this anniversary will have a tendency to produce all these results. I have rejoiced in the tone of it; I have participated in its pleasures; I thank God on your behalf, and, in the midst of many a threatening indication, I would say to you, "Take courage!" Now, the resolution which I referred to at the outset has its intrinsic importance. It is:—

"That the Rev. Arthur Tidman and the Rev. Joseph John Freeman be the Foreign Secretaries, and the Rev. John Arundel the Home Secretary, for the ensuing year. That the Directors who are eligible to be re-appointed, and that the gentlemen whose names will be read, be chosen to fill up the places of those who retire; and that the Directors have power to fill up vacancies; and that the most respectful and cordial acknowledgments

of this Meeting be presented to William Hunter, Esq., Alderman and Sheriff, for his obliging services in presiding on this occasion, and conducting the business of the day."

It would be turning papist, and performing a work of supererogation, to which I have no kind of inclination, to say single word to induce you to adopt this resolution. You know your secretaries, and you esteem and love them. They render you good service in the cause of Christ, and are entitled to your warmest thanks and your continued confidence. You know your directors, and you place a proper confidence in them. They have never betrayed that confidence [cheers]. They have gone before you in enterprise; they have spent more money this year, than you have given them; and, therefore, they have proved themselves fitted to be the directors of a great and glorious enterprise, conceived in faith, and carried on in faith, to the praise and honour of God [cheers]. Had they come here to-day with a large amount of money in hand, I think that would have been a reason why the meeting should not re-appoint them; but as they have shown that all you have given them has been spent for this cause, nay, that a great deal more money has gone out of the treasury (as our Irish friends would say), than ever went into it; they must commend themselves to the minds of all, as men who have confidence in their constituents; and you must now tell the directors that you have confidence in their judgment, since they have told you that they have confidence in your liberality. Now I want this mutual confidence to be carried out next year, in order that the deficiency of income may be made good [hear, hear]. Not that I doubt for a moment, that if you give a great deal more money, a greater number of missionaries will be sent out, and a greater expense will be incurred. It ought to be so [hear, hear]. We have done little to supply the real wants of the world. All the evangelical churches and missionary societies put together have done but little, after all, compared with the necessities of the case and with their own ability [hear, hear]. I am quite sure that we can do more than we have done. I am quite sure that, with increased care as to organisation, and, above all, as the Spirit of God shall come down and quicken our liberality, without much of sacrifice, or any great personal inconvenience, a much larger amount could be poured, and it ought to be poured into the treasury of this missionary society. Then, I am sure, this meeting would not tolerate any effort of mine to commend to their notice that part of the resolution which refers to the circumstance of Mr Sheriff Hunter presiding over us to-day [cheers]. I will let that stand where it does, in all the value of that gentleman's kindness, in all the value of that influence which he has placed at the disposal of this Society to-day; remembering that, whilst he has in his own breast the high and satisfactory consciousness of the approval of Heaven, it is right and meet, nay, it is our bounden duty, under the influence of Christian courtesy and private gratitude, to acknowledge those services which are rendered to us, and through us to the cause of God, by gentlemen who are placed in a situation in which they are enabled to serve us [cheers]. I feel great pleasure, therefore, in moving the resolution.

Dr CODMAN, of America, on rising to second the resolution, said: I feel that at this late stage of the meeting, when the impatience of the audience is very obvious, it would be wise in me to content myself with seconding the resolution without making a single remark; and I should certainly do so, did I not feel bound to acknowledge the kind notice that was taken by the mover of the first resolution of an esteemed countryman of mine, Captain Wilkes, the commander of the exploring expedition; and I am happy to state, that the sentiments expressed by our naval commander are sentiments entertained by many in my native land, some of them men of great influence and station, not only commanders in our navy, but members of our national senate. One of these individuals has been the candidate for the second office in the gift of the American people—I regret to say, the unsuccessful candidate at our late election—the Chancellor of the University of New York, and the Treasurer of the American Board of Commissioners for Foreign Missions: I refer to the Hon. Theodore Frelinghuysen, a name that is dear to every Christian heart in the United States. There are other men, distinguished in our country, who take a lively interest in the cause of missions; and one of them, who for many years has occupied a distinguished place in relation to the religious and benevolent institutions of our land—the Rev. Dr Milnor, of the Episcopal church in New York—I learn by the papers of the day has been called to his reward. The sensation which this event has produced in the United States, will, I doubt not, meet with corresponding sympathy from the friends of missions in this country, to whom he was known personally, as well as by reputation. It is a great privilege to be in London in the month of May—not because it is the month of flowers, for their fragrance is best inhaled in the green fields and rustic lanes of the open country, and not in the crowded streets and smoky atmosphere of this vast metropolis—but because it is the month of fruits; not, indeed, of those that administer to the sensual palate, but of those that are gratifying to the taste of the people of God. And of what an abundance of these fruits have we been permitted to partake! What a number of offerings have administered to our spiritual appetite within the last few days. First, the Baptist denomination, occupying the vanguard of the missionary army, who, to their honour, originated the first mission to India, have unladen their stores, and reminded us of the rich fruits which they have been permitted to reap in the missionary harvest. Next the Wesleyans, who, by their untiring efforts and unquenchable zeal, have done more, perhaps,

than any other Christian denomination to evangelise the world, have unladen their stores, and astonished us with the number and the variety of the fruits they have been permitted to gather. Then the Church Missionary Society, labouring in the same great field of missionary effort, though, perhaps, a little more compact in their organisation, have convinced us that their best claim to apostolic succession is by following the example of the apostles in "preaching the gospel to every creature." Next comes the Free Church of Scotland, that noble band of self-denying, self-sacrificing men who have relinquished the emoluments of office, and directed their attention to the conversion of the heathen world. The fruits of their holy enterprise have also been laid before us; and then, though last not least, the London, the venerable London Missionary Society comes before us this day, and pours out at our feet the cornucopia of this, her jubilee year. I was disappointed at the pouring out of this cornucopia: it was not so well filled as I expected to find it. Sir, we all have our partialities. I love all the societies which I have named, and cordially wish them God speed; but there are peculiar reasons which induce me to regard with special interest the London Missionary Society. We are to a greater or less degree creatures of association, and some of the most interesting associations of my early life are connected with this institution. If the flame of the missionary spirit ever burnt in my bosom, it was enkindled at this missionary altar. My youthful imagination was excited by this Society's first mission to Tahiti, that beautiful isle of the ocean, on which such a cloud is now resting, and which has excited such a deep interest and sympathy in this audience. Captain Wilson and the ship Duff are as fresh in my recollection as the John Williams now is to that of the juvenile part of the present generation [hear, hear]. I love to think of the days of old, of the years of ancient times. I love to dwell on the memory of the founders of this Society, most of whom it was my privilege personally to know. I rejoice that their names and their worth are to be handed down to posterity by one whose official connexion with this Society renders him peculiarly suitable to be their biographer. Sir, there were giants in those days—giants, I might say, in a literal sense; for who that ever saw them can forget the commanding presence and the noble bearing of such men as David Bogue and Alexander Waugh? And there were others, if not so gigantic in stature, as gigantic in intellect, and in their expansive views of Christian benevolence [cheers]. I honour their memory, and I rejoice in having this opportunity of paying my humble tribute of respect to it; and, in seconding this resolution, I do it with great pleasure and satisfaction, because I feel that I honour the memory of those who are past and gone. I would honour those who now sustain offices in this Society; and the object of this resolution is to put it to the sense of this meeting whether they shall continue its officers. Before I sit down may I be allowed to add one word more respecting my present position. I have crossed, within a short time, the wide sea that separates our countries, and my object in so doing was to be present at this anniversary, and the anniversary of kindred institutions in this city. I must soon return to my country, to my family, to my pastoral charge; but I shall never cease, as long as life remains, to feel the deepest interest in the welfare of this Society, and in its continued peace and prosperity. May it continue to labour in its appropriate field, until the whole earth shall be filled with the knowledge of the Lord, as the waters cover the sea. I came over here, not only to attend the annual meeting of this Society, but to see the faces of old friends whom I have loved for years, and to interchange with them the warm and affectionate greetings of the heart. I came over here to take my final leave, in all human probability, of this Society, and of these dear valued friends. We shall never meet again in this world. Brethren and friends, permit me to bid you all an affectionate farewell! farewell [cheers].

The motion was then put to the meeting by Mr FREEMAN, and carried unanimously.

The CHAIRMAN said: Ladies and gentlemen, I thank you very cordially for the kind manner in which you have associated me with the other gentlemen referred to in the resolution. I feel grateful to you for the patient and kind attention which you have given to the great object which we have in view—the advancement of knowledge, the best interests of those with whom we are associated by natural ties, and the promotion of that great cause which must lie very near the heart of every thoughtful, well-regulated, and especially of every Christian mind [cheers].

The meeting then adjourned until six o'clock in the evening.

EVENING MEETING.

THE adjourned meeting was held at Finsbury Chapel, and was very numerously attended. It was gratifying to observe that a very large portion of the assembly consisted of the juvenile friends of the Society. A few minutes after six o'clock, Sir C. E. SMITH took the chair.

The proceedings having been commenced by singing the 72nd psalm and prayer,

The CHAIRMAN rose and said: When I heard in the document read this morning, of the apology, not to say the advocacy of heathenism, that had been popular in former days, and the arguments that were used founded upon the innocence and innocuousness of the heathen, my mind was forcibly impressed with the recollection of the arguments that are employed at this moment, when men would endeavour to depress Protestant truth to the level of

Papal error, and represent both as but different phases of the same truth. We were reminded of the original policy by a so-called Christian government in India, towards those who first bore the gospel thither. When I heard that Carey and others were prevented from landing in British India, I could not but think that it was the same spirit—curbed, indeed, by public opinion, and prevented from manifesting itself in the same shape—which had lately displayed itself in the South Seas. We are thus led to consider human nature as ever averse to the gospel. At one time it will patronise heathenism, and at another Popery. At one time it will persecute the missionary, and at another refuse to protect him. I was also led to the reflection that it is the same God who reigns now that reigned then, and he who has turned the tide of popular opinion with regard to heathenism, will do the same with reference to Popery. Protestantism has been scorned by those who profess to see no marked distinction between the two religions; but I believe in less than the next generation there will be a change of opinion, and that most of us will live to see the day when the men of the world shall be ashamed of the fact that a Protestant government should have been found unwilling to protect the Protestant mission in Tahiti [hear, hear]. I have thus stated one or two points that struck me at the morning meeting; but as the directors have thought it right that I, as the treasurer, should occupy the chair this evening, I feel that it will be peculiarly appropriate that I should make some observations upon that particular department that devolves upon myself, namely, the state of your finances. I must enter somewhat into the feeling of those who expressed a want of satisfaction with the present aspect of our financial concerns. So long as your jubilee effort had only recently been put before the world, and until the results of it had been to a great extent ascertained, I felt that it would be premature in myself to say anything bearing upon the subject of finances and any measure to improve them. But having accepted the office of Treasurer, I have reflected very much upon the subject, and I have thought that the generous example set by one of the zealous ministers of the Free church of Scotland might have a beneficial influence. Seated in his manse, he resolved to be the means of establishing five hundred schools in Scotland, and determined to raise, if God would enable him, the sum of £50,000; intending that £100 should be given to each locality that would make up the sum that was necessary. His rule was this—that no individual should pay the amount of his contribution till the whole sum was promised. By individuals subscribing from one penny to two shillings per week, he obtained the sum he wanted, and five or six thousand pounds more. He then went to the professor of a college, and said, "If you will apply to as many rich persons for £1000 each, to build a new college, I will give you a nest egg" [laughter]. They raised the money, and the college has been built. I think there is something in this plan that might be adopted to meet our own circumstances. There has been another subject brought before your minds within the last few days, as one result of that movement in which we are all interested with regard to Popery. It has reference to the union of Christians. In considering that point, Mr Bickersteth has made a proposition, in which I see the germ of great blessings to the Christian church. He has said, let one of the first things be to evangelise Ireland; and I mention it because the plan is equally applicable to the whole world. His proposition is that, by Christian union, we should raise a stock purse, and let the amount be given to various denominations, not interfering with their peculiarities, in order that they may pour light through their various channels into Ireland [hear, hear]. We never had so much union as at the present moment, and I hope we shall all cling to it [cheers]. If the plan be carried out, it may be a means of enabling us to extend not only Irish, but heathen and continental, operations. The more I see of the great field to be cultivated on the continent, which vital Protestant Christianity has left untouched, the more I am satisfied that there is nothing but the spirit of true union that can qualify us for rightly cultivating it. Allow me to refer to our persecuted and exiled friends at Tahiti. I wish to express the strong feeling I entertain as to the duty of our doing something for them in the next few months. I can hardly sleep on my pillow when I think, on the one hand, of their persecutions, and, on the other, that we are not doing anything practically for them [hear]. Not that I would reproach the Directors, for that would be to reproach myself; and, indeed, hitherto there has been no opportunity for carrying out any plan on their behalf. An appeal has been made to me publicly, to which I wish to respond [hear]. And I anxiously desire that something in the way of assistance may be afforded to Pomare and her suffering subjects [hear, hear]. By this time the French admiral may have reached her, conveying to her the decision of the French government, that, if she do not return to her own country, other means will be taken for governing it. Politicians and statesmen are said to expect that Pomare will yield to that intimidation; they who know her best, her missionary friends, are nearly unanimous in their opinion that she will resist them. The result, however, will probably be known before many weeks or months have elapsed. If she still continues in exile with her countrymen, I should hope that, in some shape or other, it will be practicable—I do not say by means of this Society—to afford her and her Christian friends the means of subsistence. If she adheres to the course she has hitherto adopted, I think we shall be wanting in our duty if we do not take every step to enable her to maintain her independence, and to

justify the confidence she cherishes in the generosity and assistance of Englishmen [loud cheers].

Mr J. J. FREEMAN having read a brief abstract of the present operations of the Society,

Mr J. JUKES (of Bedford) rose to move—

"That this meeting deeply deplores the continued occupation of Tahiti by the government of France, a measure utterly in defiance of the principles of justice and unworthy the character of a great nation: it renews its sympathies with the deeply injured Queen, now a refugee in a distant island, and with her faithful subjects in their circumstances of oppression; and it invites the earnest prayers of the Protestant church, that by the interposition of the all-controlling and gracious providence of God, the rights of the Queen, and the independence of her people, may be speedily restored."

I can easily imagine that the sufferings and privations to which the poor Christians in Tahiti have been subjected, were never more bitterly felt than at the present moment. Can they forget that we are now holding the anniversary of the London Missionary Society? As the Jews, both during their captivity and after their dispersion, would think of Jerusalem when their feast-days returned, so our Tahitian brethren must be looking with aching eyes to that spot where they were accustomed to assemble to extend the Redeemer's kingdom. There has been no missionary meeting, as was formerly the case, in Tahiti to-day. Nor can they hold their Sabbath services there now; and, from the conduct pursued by their persecutors, they have even been obliged to fly from their family altars [hear, hear]. My resolution ascribes the evils that have arisen to the occupation of that country by France [hear, hear]. Is the government of France alone to blame? I wish, for the sake of my country, that it was; but I believe there is a connexion between the affairs of Tahiti and the grant to Maynooth. These must be parts of a system, and our government must have acquiesced in it [hear, hear]. Are they desirous of conciliating Ireland and France, in expectation of an American war [hear, hear]? I have no idea of their success, and I hold that whatever is purchased by the sacrifice of principle is worse than useless. Let us enter our protest against it [cheers]. But we are called to sympathise with the Tahitians. I wish we had sought a union, some months ago, of all denominations, to induce the government to prevent the transactions which have since occurred in the Pacific. I hope that the challenge of Mr Bickersteth will be accepted, and that there will be some striking manifestation of sympathy with the present sufferers. The Queen of Tahiti and her subjects may now return to their land, but it will only be to slavery—slavery, not of the body, but of the mind, for that must be the result of being brought under papal dominion [cheers]. But the resolution urges us to unite in prayer with reference to the subject. It is known by some of you that I am the pastor of the church which was formerly under the care of Bunyan [loud cheers]. When he was thrown into prison, the church met for prayer; God did not answer his people as they might have expected; but we find, from the church books, that they appointed six persons, one evening, to preach the gospel [hear, hear]. Bunyan was imprisoned for twelve years, for his nonconformity; but was he idle there? No; it was there that he wrote his "Pilgrim's Progress" [cheers]—a book that has been circulated almost as extensively as the Bible. When Rafaravavy was in this country, she was anxious to see the chapel of Bunyan. We held a missionary meeting—we placed on the platform the chair in which Bunyan used to sit, and, requesting her to occupy it, she was almost overcome by it. On asking her what part of the "Pilgrim's Progress" she most admired, she replied, the character of "Faithful" [cheers]. I trust that that book will be circulated in Tahiti, and that the suffering Christians will all study the character which Rafaravavy most loved [cheers].

Mr JESSE, in seconding the resolution, said:—There has never been a subject brought before an English assembly more deserving of their regard than Tahiti. True, it is but one island, but there is a great principle involved in its history and present condition. Tahiti was one of our first triumphs, but it is a spot over which we have been called to mourn and weep. There is much, in its earlier history, that is deeply interesting. The sun, that gives its glory to the day, never shone upon a lovelier spot than Tahiti. But when our missionaries first visited it, while there was everything physically considered attractive, yet morally there was everything to lead us to say with Heber, when speaking of another part of the earth,

"Where every prospect pleases,
Only man is vile."

But we have seen wonderful changes. We have seen their former altars, only to behold a ruin; we have broken bread amongst hundreds whose prospects are as bright for eternity as those of any before me. We have seen young men as active and zealous in preparation for ministerial labour as any of our students at home. But the French have taken possession of it—and wherefore? It is just the carrying out of the principles of the Roman Catholic church—that the end, if it be good, sanctifies the means. It is perfectly evident that it is a movement on the part of the Papal church. It is the axiom of that church that God never has, and never will, bless the labours of any man or men in the conversion either of individuals or of nations, unless they belong to the true church. They hold that they are the only true church, and there is no salvation out of it. Take, however, all the islands of the south; see the inhabitants raised to a high state of civilisation, and become the recipients of Christianity; and that has all been effected under the instruction of men on whose heads no lawn sleeve ever rested [loud cheering]. What has Rome to do with this? This fact stands out as a broad contradiction to the arrogant assumption of that church; they have, therefore, determined that, wherever there is a Protestant missionary, they

will send out a Roman Catholic priest. It has been stated that the Protestant missionaries sought the expulsion of the priests when they first landed. I must say that that is a most unfair representation. With the Bible in our hands, what do we care for the crucifix? We found the priests situated in the most favourable condition for communicating with the natives, but the natives held them in contempt; and when we left they had their first convert to make [cheers]. Finding, however, they could not accomplish their object by moral suasion, they resorted to the means which Popery has always had recourse to—the cannon ball and the sword [hear]. He then referred to the manner in which France had sought to foment quarrels with the Tahitians—to the false charges that had been brought against them, and concluded by referring to the conduct of the French admiral, on his second visit to Tahiti, and the determination of the Queen never to return to her land, until she obtained full possession of her rights [cheers].

The resolution was then put and agreed to.

Mr W. BROCK rose and said: I happy in being called upon to take a part in the annual services of the London Missionary Society. With a good many of the choicest missionaries of your Society it has been my pleasure to have become personally acquainted; and to a goodly number of its best friends I have become attached by ties that will never be dissolved in this world, or in that which is to come [cheers]. Throughout Christendom there does not exist a warmer friend to your Society than myself; except some members of my own church who go side by side with me, in everything in which we can show forth our sympathies, regarding ourselves not so much as two societies, but as one in Christ Jesus [cheers]. I have great confidence in this interchange of service. I am a firm believer in the reciprocity system. I think the more we mingle as now, the better it will be for us; and it will do a great deal more to promote practical union than half the prize essays that have been written upon it [hear, hear]. We find, when we thus assemble, how much we feel alike and possess in common; and, by the services in which we take part, we cultivate, improve, and increase our love and union. To the Report this morning, I listened with the greatest possible interest; indeed, I never listened so long to a written document with so much pleasure. I shall be happy to read it at my leisure, and compare it, point by point, with a like report of our own Missionary Society, to which it bears a most striking similarity in all great points. It seemed as if it were ours over again [laughter], for you have to say the same things; and you have to attribute all the results, like ourselves, to the same God of all grace [hear]. I was struck with the allusion made to your missionaries. I sat on that platform and almost felt myself in the condition referred to by some friend, who spoke of the idolatry of our missionaries. We will not idolise them, but we will esteem them very highly in love for their works' sake [hear, hear]. There was a time when they were reviled, and even now they are much misunderstood. We have a right, therefore, to say that they are not ignorant fanatics—not needy adventurers—not ambitious priests; that they are not the disappointed votaries of a disappointed popularity at home, and that they therefore go abroad to seek what they cannot find here. I say not that we have never been troubled with men who might have been so described; but reviewing the last fifty years, and taking your Society and ours, it should be a cause of sincere thankfulness to God that our missionaries, under all the vicissitudes through which they have passed, and the ordeals to which they have been submitted, have proved themselves to be a band of holy men, actuated by motives that will bear the examination even of the judgment-day [cheers]. I know that infidels laugh at them, and that men at ease in Zion scowl upon them; while the disciples of a false theology hold them in great suspicion; but they are not at all the worse for that [hear, hear]. When I recollect the theology that holds the missionary in contempt, I am not at all disposed to be angry, because I know that you cannot gather grapes of thorns, or figs of thistles [hear, hear]. There is a certain form of theology which does of necessity frown upon everything where human instrumentality is employed. So that, although our missionaries are by some scowled and frowned upon at home, and though the heathen stand amazed, and pronounce them mad, they can say as Paul did, "Whether we be beside ourselves it is to God; or whether we sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" [cheers]. I do not wonder at people misunderstanding the missionary. He does puzzle some modern religionists very much, and he would puzzle a great many of us if we were to compare practical notes with him. He is a man of as ardent a temperament as any of us; he loves his home as much as we do. But what does he do? He goes deliberately, and, abandoning the mysterious sympathies of British hearts, visits a people where he knows that no generous brotherhood will meet him—he goes to a people of strange language, of alien and degenerate lives; and he does it as your substitute, your representative, even in the name of our Lord Jesus Christ. He knows that he shall go amid inhospitable climes. Your own Society has, with us, had to record the loss of men valiant for the truth on the earth; and the missionary of modern times is baptised for the dead—goes with an unflinching eye and an unquivering lip that he may occupy the place of the dead, and that he may enrol himself among the men that have hazarded their lives for the Lord Jesus [cheers]. He knows what will surround him—not Finsbury chapel [hear, hear]—not Exeter hall, with all the

influence they can bring to bear upon us; he knows he shall be surrounded, not by Christian temples, but by Pagan—not by evangelical ordinances, but heathen rites—not by "whatsoever things are lovely," but by whatsoever things are vile [hear, hear]. Yet the man says, "Here am I, send me." I do not wonder at his being ridiculed—I do not wonder at his having to say, "The world knoweth us not, because it knew him not." The learned look on with extraordinary surprise, not being able to comprehend by what motives he is actuated. But the missionary is sound and philosophical after all; he goes to vindicate the Lord's name. There are some men who are very zealous for the Lord of Hosts; they say that you are taking God's work out of God's hand, and they set themselves up as the guardians and protectors of the cause of God. I wish their jealousy would take another direction [hear, hear], and that, when six hundred millions of men are blaspheming the name of God with every breath they draw, and giving God's glory to another and his praise to graven images, they would say, Let us go and try to stop these blaspheming men that are living on God's bounty, and in their religion insulting every attribute of his name [cheers]. The missionary goes that he may do that. If a man says, "Why will you go?" the missionary replies—"I am a servant, and who should do the work of the Lord but his servant? I am a sacrifice—who should be offered up but the sacrifice? I am not my own, I am the Lord's, and therefore I go." That is sound, consistent, and intelligible, except when we are cleaving to the dust instead of rising up and putting on our beautiful garments, and catching the spirit of our Lord and Master Jesus Christ [hear, hear]. You say to the man, "Why do you go?" he replies—"God's purposes are to be accomplished by means." That is intelligible. I know that, unless there be superadded the power of the Holy Spirit, no results will ensue; nevertheless as truth is the instrument of producing the result, the missionary knows that it must be employed. Men will never be turned from darkness to light by the elevation of the host; men will never be brought from the kingdom of Satan to the kingdom of God by all the paraphernalia of the high altar; and the missionary knows that, if men are to be converted, it must be by the truth as it is in Jesus, faithfully and honestly preached. Not the crucifix, but the cross; not the priest, but the Saviour; not the church, but that blessed Redeemer who is the Lamb of God that taketh away the sins of the world [cheers]. When I heard your deficiency of funds, I felt that, if it did become one of another denomination, I would say a few words to this point. Why, that little tiny thing to which I belong has gone beyond you in your jubilee, but I do hope you will come up to our amount. Recollect to what object it is you are asked to contribute; it is to the selection of such men for missionaries as those of whom I have been speaking. Who are they? Not the hewers of our wood and the drawers of our water; they are in the fore-front of our battle with the enemy of God and man; they are men to be held in remembrance, not only in our sympathies, but in our contributions. Let me ask if I cannot get some people to do as some did the other day. I said, Let us double our subscriptions. Some people of the bad-theology-school did not like the proposition; they would rather have liked a reduction of one-half [laughter]. I said, "Come, here goes." More than two-thirds doubled their subscriptions, and that is kept up to the present day. Two or three good men subsequently said, If we double them again, then they will be likely also to double them again; and so we have brought up the subscriptions from one guinea to five or ten; and this from men who, if they were not getting their bread by the sweat of the brow, were doing it by the exertions of their minds [loud cheers]. I hope that you will make up the deficiency of your finance account, otherwise it will be a dreadful drag. I know what the result is. It comes across the Secretaries' and Directors' path at every meeting; and they are compelled to say, We cannot do this, or that, because of the want of funds. I think it would be a good thing to make a family effort to get rid of this. The missionary goes to preach Christ's gospel, and he does it in your name. Some say, why cannot he support himself? Now that is the bad-theology-school again [laughter]. I should like such persons to call at your mission house, and say, what he is to labour at. Why there is nothing that nine-tenths of the missionaries can do; and if a man could, I want to know whether you send him to India, or to Africa, to be employed in manual occupations? You send him to learn the language, to translate the scriptures, to labour to be moral, intellectual, and spiritual; and you must not entangle him with that labour which is manual [cheers]. I pray you, therefore, to support the missionaries, and kindly to sympathise with them. I have been in this chapel at a valedictory service, and if ever the deepest springs of action are moved, they are moved then; and such services ought not to be forgotten. In many a weary journey, amongst savage tribes, the missionary has been cheered by the recollection that his brethren at home are sympathising with him. There was your Smith! let deep, profound honour be paid to him. He was almost drawing near the grave, and mark how his heart thought of the sympathies of home. He had occasion to send home an official document, which Sir Fowell Buxton showed me. Smith laid hold of a piece of paper and most unofficially in one corner he put down that beautiful text in Corinthians, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken; cast down, but not destroyed" [cheers]. Why did he put it there? He knew that there were hearts at home that would be moved by

that reference, and his heart beat in sympathy with yours. Imbue your children with the missionary spirit—bring their infantine energies into connexion with the missionary cause—it is the best cause on earth. Do this, and your missionaries will be glad; and then pray for them, and do it all upon the high and precious motive of being fellow-helpers to the truth [hear, hear]. If a man went to the ends of the earth to expound the philosophy of politics, or to accumulate the treasures of science, we should applaud him, and his name would be held in remembrance. Tell men of science that one of their agents is burying himself amidst earth's dark and deep caverns, making his discoveries there—tell them that another of their number is just traveling yonder firmament, and making his discoveries there—that another, amidst the cold of Alpine snows, is making his discoveries there—that another, steering amidst the icebergs of the Antarctic ocean, is making his discoveries there—they would deem themselves unworthy to loose the latchet of his shoes; and if they would do this, how much more should we do for those men who go to reclaim souls from perdition! Shall we not try to be fellow-helpers to the truth, in assisting those who go to the ends of the earth to proclaim the salvation of Christ [loud cheers]? I beg to move—

"That this meeting is highly gratified with the continued liberality and zeal of the mission churches, so entirely accordant with the principles of the gospel and the designs of the Redeemer, and by which the Meeting trusts that they will at an early period become not only self-sustained, but also effective auxiliaries in the wider extension of his kingdom."

Mr A. REED, B.A., in seconding the resolution, said: The times in which we live emphatically call upon us to put forth tenderness of spirit and feeling in our several localities, trying to unite together, and not to separate and divide ourselves [cheers]. This is a time when, on the one hand, Roman Catholics unite in minor matters and non-essential things; on the other hand, all those evangelical Protestants should unite, who profess to hold great essential truth. While there is a diversity amongst us with regard to non-essentials, there is a sound, firm union of sentiment and heart on everything that is vital [hear, hear]. I remember hearing a remark which fell from Dr Newton, and being much struck with its force. He said to a large congregation—"Look rather, my brethren, to the five wounds upon the adorable person of the crucified Saviour, than to the five different points of doctrine between ourselves." There is something beautiful in that idea. If we looked more to Christ and less to our respective differences—if we gazed more upon the Cross, and less upon the different circumstances of faith and order, it would be well for us, well for the church, and well, in the result, for the world at large. My brother Brock was rather disposed to glory; and he had some right to do it. Knowing that he was present with other Baptist friends, when I heard the announcement respecting the jubilee fund, I felt pained at heart. I hope a great many consciences have been wrung at the fact that we have fallen so low from the standard that was set before us. I believe, however, that there are some things to explain it. This has been a year of unparalleled agitation; we have had a great deal to encounter. I trust, however, that even yet we shall rob our friend of his glory; and I know that he will glory still more if we raise a larger sum than has been done by his Society [cheers]. He intimated that the Report was in some degree similar to that of our Baptist friends; but I am satisfied that he did not mean to intimate that there was any plagiarism [hear, hear]. The missionary cause, for which we are gathered together, is one which has great obstacles to encounter at all times; but in the days in which we live they are peculiarly so. Some of them were mentioned in the Report which was read this morning. Heretofore, we have been accustomed to meet with Antichrist asleep—passive, as it were; but now that Popery has begun to show a firm front of opposition, it seems as if we were alarmed for the issue of the contest—for the ark of our God. But let not this be the case. I have often wondered why no distinct refutation was given to those lectures which Dr Wiseman delivered in this metropolis: possibly there may have been, and I have not heard of it. There was one lecture which particularly struck me. He was comparing the Protestant with the Catholic rule of faith in their success in the missionary field. He strives to show, that the latter has made a larger number of converts, and produced a wider impression, than the former; and, in doing so, he pursues a most disingenuous argument. In treating on the Protestant part, he is either unacquainted with the subject of which he treats, or he tampers with the evidence from which he derives his materials. The strongest points of our case he labours to weaken; and in the feeblest points, he, with some apparent candour, admits that there has been some unexpected influence and power. He especially points to Tahiti and Polynesia, and traveling to some antiquated and long-explored calumnies of infidels, he tells us that when the missionaries arrived there they found the natives harmless and comparatively unsophisticated, that they have robbed them of the innocence of their primitive habits, and made them morose, cruel fanatics. This is the purport of his remarks, and in connexion with them I felt—surely the grapes are sour—there is some covetousness among you with regard to this result of the Protestant rule of faith [hear]. We have only to mark the steps that have been taken by France, to see what the real object was which he had in view. But it is gratifying to find that the effects of the Catholic rule of faith have been exceedingly small. Flaming reports were sent home, that in one island they had succeeded in gaining twenty-eight converts. When the case was examined, it was found that they consisted of eight adults and twenty children, who had been baptised in the very hour of their dissolution, and who, according to the Catholic theory of baptismal grace, were believed to be instantly transferred, through its efficacy, to the realms of bliss. They feared that one of the children would not die after it was baptised, and they actually prayed for its death [sensation]. After the death of the first child that they had baptised, they knelt upon the grave, and prayed to it to become the patron saint of the islands they were attempting to proselyte [hear, hear]. The indications of apathy among ourselves, alluded to in the Report, are terrible signs of the times. When we deduct the offerings which the young have brought to the treasury, and the £17,000 sent from missionary stations abroad, what is the sad

result? The conclusion is forced on our minds, that our own domestic support of this Society has not increased at all in proportion to the expenditure [hear, hear]. Is this apathy to continue any longer? There is a feeling abroad which I dread. The idea is getting into our churches, that too much is done for our foreign stations, and too little for home. We have not done so much as we should have done at home; but let us not relax our efforts on behalf of our foreign operations. It is not true, in fact, that we do more for our foreign stations, than for home. I have heard calculations made, omitting the large amounts raised for carrying on worship in our own places. Is it fair to throw these items out of the whole sum? And where is it most necessary to preach the gospel? Surely there can be but one answer—Where they have not yet heard the joyful sound.

The resolution was put and carried unanimously, after which the collection was made.

Mr W. C. MILNE said that some twenty months ago he was traveling to the north of China, but by a storm they were driven to Manila. He there obtained a passport, in which he was thus described:—"Hair green; eyes red; nose hooked; shape of the face, half moon; colour of the face, negro; beard very long; size, piccanniny; age, eighty years" [laughter]. Was that description true? Before proceeding further, however, he begged to move—

"That this Meeting is encouraged by the increased interest of the juvenile classes in the cause of Christian missions evinced both by the amount of their contributions and the extended circulation of missionary publications adapted to their age; and the Meeting looks with hope and confidence to the rising generation as the steadfast and generous supporters of this Institution in its onward progress."

I am gratified (said Mr M.) to see so many of the young present, and I will give you one anecdote illustrating the importance of doing all you can to send the gospel to the heathen. About eighteen months ago I was on a river in China. In the middle of the day the men requested time for rest. A boat was coming down the torrent, and, in a moment, two boys were plunged in the stream. We were on shore, and could not help them. One boy caught the helm, and got into the boat; the other was struggling in the stream. A fisherman put out, and succeeded in saving him at the last extremity. In doing so he was aided by a little boy five years of age. Come, then to our meetings, and, like that little boy, give us your little aid—join us in our prayers, and thus you may help on the time when there shall be proclaimed, "Glory to God in the highest, peace on earth, and good-will towards men" [cheers].

Mr W. H. DREW seconded the resolution. I have seen a man, he said, in India making a collection for the building of a temple, with a collar round his neck, which he continued to wear night and day till he had obtained the sum required. Let the young, when making collections, should they meet with a cold reception, and other difficulties, be encouraged to persevere by remembering the iron collar, which was not inappropriately termed the enemy of the neck [cheers].

The resolution was then put and carried.

Mr J. J. FREEMAN moved—

"That the thanks of this Meeting be presented to Sir Culling Eardley Smith, Baronet, Treasurer of the Society, for kindly presiding on this occasion."

Dr BARTH briefly seconded the resolution, which was put and carried unanimously.

The CHAIRMAN returned thanks, and the benediction having been pronounced, the meeting separated.

COLONIAL MISSIONARY SOCIETY.

THE eighth annual meeting of this Institution was held at the Weigh House chapel, on Friday evening, the 16th instant. J. R. MILLS, Esq., in the chair.

The services having commenced by singing, reading, and prayer,

The CHAIRMAN rose and said, that he was sure the meeting would lament with him the absence of one of the secretaries (Mr Binney), and join with him in the wish that the voyage he had undertaken for his health would be productive of that result [cheers]. That gentleman would have an opportunity of seeing some of the missionary stations belonging to this Society, and he (the Chairman) trusted that by ocular demonstration he would be able to confirm the statements which from time to time had been made regarding them. He rejoiced that he was able to congratulate the meeting on the success which had attended the operations of the institution. During the four first years it received about £7,500; during the last four years about £11,000; so that it had certainly made steady progress [cheers]. The benefit of the Society was not to be measured by what it had done at home; because for every pound subscribed here at least an equal sum had been contributed abroad. There was still necessity for the exertions of the Society, and he hoped, therefore, that they would feel it to be not only their duty, but their privilege, to sustain its interests [cheers].

Mr A. WELLS then read the Report, which, after pointing out the exigencies of the colonies, and the claims they possessed upon the mother country, proceeded to give a general view of the Society's operations, referring to the Appendix for details. The accounts received from the various stations were highly encouraging.

From the Treasurer's account it appeared that the total receipts of the Society during the past year amounted to £3,388 14s. 8d., the expenditure to £3,126 18s. 8d., leaving a balance of £271 16s., which had been applied towards the reduction of the arrears at the commencement of the year, and which still amounted to upwards of £700.

Mr GEORGE SMITH rose to move—

"That the Report of the Committee, now presented, be adopted, printed, and circulated, as in former years. That the services of the Committee for the past year are gratefully acknowledged; and that the Committee be re-appointed, with the following changes" [Names read].

When he remembered the efforts which had been made, during the past year, to retrieve the Institution from the disadvantages of the position it occupied, he thought that the Committee were fully entitled to the grateful acknowledgments of the meeting. He envied not the construction of the mind of

that individual; he wished to have no sympathy with the heart of that person who could listen to the Report with indifference—without interest, without gratitude, without holy thanksgiving. It brought out some important statements with reference to the colonies, which ought to be pondered by all the churches of the land, and, as regarded the amount of prosperity with which God had been pleased to honour and crown the labours of the Institution, they had abundant reason for devout gratitude. Increasing, as the population of this country were, a spirit of emigration would at times come over them, and it was well that it should be so, while there were vast tracts of God's earth uninhabited. Individuals were pressing on each other's heels in this country, so that there was a spirit of competition in all trades and professions, not even exempting the ministry, and it was, therefore, not to be wondered at that many were prepared to make sacrifices, and to go forth to the distant parts of the earth [hear, hear]. The colonies were interesting as regarded the extent of land they occupied, and the number of people among whom the agents of this Society were called to labour. If those persons were in Great Britain or Ireland, they would feel called upon to do something for their evangelisation; but because they were removed some thousands of miles, were their claims on the attention, sympathy, and benevolence of that meeting diminished? There was a general disposition in mankind to degenerate, and colonists were under peculiar temptations to forget God, and the great truths of Christianity. They might have improved their temporal circumstances, but they had usually gone out without making any provision for their religious instruction. In those circumstances professors had often cast off their profession; many, too, had gone out without piety; and those considerations justified Christian people of every denomination in attempting to benefit the colonies. The brethren who had gone out had felt a strong impression that those colonies were not only very important as regarded the present inhabitants, but still more so with regard to the hundreds of millions who would come after them. The day might come when Canada would demand her independence; it was important, therefore, that they should understand how to use their liberty without abusing it [hear, hear]. There were facilities for preaching the gospel in the colonies. There was not a strange language to be learned—the moment that ministers landed they were prepared to undertake the work to which they were deputed. There was no fear that the scenes of Tahiti would occur there; there was a readiness to "prove all things, and to hold fast that which was good." The characteristics of the colonies generally were favourable to the diffusion of Congregational principles. There was something in that simple ecclesiastical polity that commended itself to independent minds, such as those of the leaders of colonial enterprise [hear, hear]. God had greatly blessed the labours of the Society, and he knew not of any institution connected with the denomination in which a larger return had been made in proportion to the means expended. He rejoiced in the good that had been done, and he trusted that so long as Britain had colonies over which her flag waved, so long she would be prepared to extend her hand in the formation of Congregational churches, and, without interfering with their independency, be prepared to fraternise with them [cheers].

Mr SHERMAN, in seconding the resolution, said that he was glad that an opportunity was afforded him of saying a word or two in connexion with the Colonial Missionary Society. He observed many Christian females present, and he would ask who amongst them had not some relative in the colonies? He hoped they would feel that these colonies had peculiar claims upon them for their exertions. It was their solemn duty to send the gospel to those parts; and if he could impress that thought upon their minds, he should be quite satisfied. Some time ago, when he was in Brighton, there was a young female, who at that time was a sort of a *belle* there, who married unhappily. The gentleman soon became a bankrupt, and the colonies were presented to them as a source of hope. He happened to be at the mother's house when a letter was received from that child, in which it was said, "Had you seen the two dear children peeping into the box when it came from England, and asking whether there was anything for them—the little girl snatching a book, and the boy taking his present, you would never have forgotten it. But the most precious thing you sent was one of Flavel's works, for I have here learned to value those ordinances that I so little esteemed at home" [hear, hear]. He believed that the want of religious ordinances was one of the greatest deprivations that was suffered in the colonies. What would London be if there were no ministers in it, and the Sabbath were unobserved, or its privileges neglected? Let them, therefore, exert themselves, as far as they could, to promote the interests of this Society. The Report had made a touching allusion to slavery. The new fiscal regulations had almost blasted Jamaica; the poor people were now made to pay three times as many taxes as before [hear], although the rate of wages was, at the utmost, only 8s. or 9s. per week; and while he was anxious that the gospel of Christ should be sent to the colonies, he was equally desirous that they should keep their eye on the colonial legislature at home, lest the same evils should get into other colonies which had visited the West Indies [cheers].

The resolution was then put and carried.

Mr J. A. JAMES said that, as this was a colonial missionary society, he might refer to one or two historical circumstances. Those who were acquainted with the history of the Indian empire knew very

well that, at one period, the needle in the political compass, in that part of the world, was trembling between France and England, and it was only by the victories of Lord Clive that the possession had turned in favour of this country. He did not mean to justify all that Lord Clive had done; but every Christian must rejoice that God had sent victory to his standards, for, if France had got the ascendancy, the colonies must have been filled with infidelity or Popery. What God had denied to France, he had granted to England—ships, colonies, and commerce, that Britain might be God's salvation to the ends of the earth. They were met that evening to carry out the intention of God, in giving those vast and extensive colonial possessions to this country, and that Britain, at least, according to the extent of her influence, should answer the purposes for which God had made her great. Much as he admired the Report that had been read, there was one view of it, from which he would, for a moment, dissent; there was, perhaps, rather too much of congratulation. He admitted that it was a great thing to have paid off some part of the debt, but he had seen enough of the influence of praise to know that it sometimes acted as a sedative rather than as a stimulant. The claims of the Colonial Missionary Society had not yet seized on the minds of the churches as it ought to have done [hear, hear]. Why, was not that place far too small to hold the assembly convened at its anniversary? The Congregational churches needed to be roused to a deeper consideration of the claims and importance of this noble Society. How was it that it had not seized their hearts as it ought to have done? Did they doubt its importance? Let them look either at the present circumstances or the future prospects of those colonies; who were the people for whom they were meeting that night? Not Jews, not Pagans, not Mahomedans, who had never heard the gospel, and had never, therefore, incurred the fearful responsibility that stood connected with it; but they were their own countrymen, some of whom had been indifferent to religion at home, but because still more so abroad. They had been told again and again that these colonies were laying the foundation of empires; let them take care that these empires should not be the abodes of Popery, heathenism, or vice. Amidst all the mutations going on in the world, it was possible, if not probable, that Great Britain, at some future time, might undergo a fearful revolution, when some traveler from Australia, where the tide had for ages been flowing, might visit the fatherland, and, standing on a dilapidated arch of London bridge, sketch the ivy-clad ruins of St Paul's, the broken shaft of the monument, the scattered stones of the Tower and the Custom house, with here and there a solitary vessel floating upon the once crowded Thames [hear, hear]. At that very time, all the wealth, and greatness, and glory by which this empire was now distinguished, might be in some of the colonies to which they were now sending out their missionaries; and was it not desirable, looking to the future, that they should take care that these rising empires should be what they wished them to be? If they did not adopt measures, others would; popery had cast her eye on all the colonies. Australia was, without doubt, mapped at the present moment at the Vatican. Would Protestants allow, through their neglect and want of zeal, that great foe to their principles, to go in and take possession of the people, as had been in Ireland and other places? How was it that greater interest had not yet been manifested on behalf of this Society? Was it that the means employed were inappropriate? No; it sent the gospel in connexion with Congregational principles. Did they send mere dissent without the gospel, or place dissent above the gospel, he would have nothing to do with the Colonial Missionary Society. He was a dissenter every inch; but there was something which he esteemed even more than dissent. Dissent was but the pole on which to hold the brazen serpent; it was but the shell of which the gospel was the kernel; and let it never be imagined, by any one who had heard of the Colonial Missionary Society, that it was solicitous to send mere dissent. Was it that the great leviathan—the London Missionary Society, had swallowed up all the means of the land [loud cheering]? They had heard a dismal tale at the meeting of that institution. When he saw that professing Christians were increasing in habits of luxury—when he saw splendour in every house he entered, and on every table spread before him, he was not to be told that the wealth of their churches was drained by public institutions [hear, hear]. The middling and upper classes had not yet made a single sacrifice in the cause of the Redeemer; all the sacrifices had been made by the poor. They must come, in order to meet the claims of the age, and the societies formed in the age—to the principle of sacrifice. Was it that the Society had failed as an experiment? He imagined that no society, considering its means and the period of its existence, had done more, or received greater tokens of divine approbation, than this institution [cheers]. With regard to agents, the Society had acted upon the wise principle of selecting for themselves. It had pilfered his neighbourhood [laughter], and taken three of the best men from it [cheers]. Better men than Roaf of Toronto, Dr Ross of Sydney, and Galloway of New Brunswick, could scarcely have been found; it was only doing justice to these men to acknowledge their worth, and talent, and usefulness [cheers]. They went from his neighbourhood, not because they were cast off—for most welcome would they all be in the former scenes of their labour. The speaker then adverted to the October collections, and expressed a hope that the period would soon come when every Congregational church would adopt them. He concluded by moving—

"That the financial report of the year past has yielded to this

meeting so much encouragement, that it would urge the Committee to make vigorous efforts through the year now commenced, for entirely removing the Society's remaining arrears. The meeting would notice with gratitude, and hold up for imitation, the liberality of the churches that have contributed so largely to the funds, from collections and auxiliaries in aid of British missions."

Mr J. BLACKBURN briefly seconded the resolution.

Dr HALLEY, in supporting it, said that, if they would come to Manchester, they would do all they could to help them. It was impossible to over-estimate the importance of the colonies. He felt the disappointment which those connected with the Foreign Missionary Society must have felt at the state of the funds; but, considering the small expense at which the operations of the Colonial Missionary Society were conducted, they would be false to the principles of their forefathers, the founders of nonconformity, if they neglected the opportunity which was now offered, and did not do what in them lay to send the gospel throughout the colonies. Did they know that, at this moment, the Catholic population was spreading up the St Lawrence—that cathedrals were rising—and were Protestants to shrink from the great work committed to them? Let it be their ambition that, over a district of country, on which the sun never sets, prayers should ascend for the mother-land—that the changes to which Mr James had alluded might never be witnessed; but that those located in the colonies might teach their children to sing—

"Shine, mighty God, on Britain, shine,
With beams of heavenly grace."

[cheers].

The resolution was then put, and carried.

Dr NOLAN rose to move—

"That the meeting deems it a most pleasant duty to express, and place on record, its deep sense of the large views and vigorous exertions of the beloved brethren labouring in that noble field for Christian enterprise, the British colonies, in connexion with this Society, and to congratulate them on the success with which God has crowned their efforts; this meeting would also sustain them in their great work, by the most vigorous support, and fervent prayers."

Before speaking to the resolution committed to him, he would second the cordial welcome expressed by his friend Dr Halley to the Congregational Union in their contemplated visit to Manchester [hear, hear]. He (Dr Nolan) would feel it a duty to exercise any influence he could use to make that visit pleasant and useful [hear, hear]. He would very briefly address himself to the resolution, although he had great advantage in addressing a meeting connected with the colonies. Few would think it an advantage to be called upon to make a speech after the energy of Dr Halley, the suavity of Mr Sherman, the dignity of Mr James, the calm argumentation of Mr Smith, and the eloquence of all [laughter and cheers]. He (Dr N.) would be afraid to rise under such circumstances; but as an Irishman, he felt himself sustained by the remembrance that by the genius of Irishmen the colonial empire of Britain had chiefly been consolidated, and by the valour of Irishmen it had chiefly been won [cheers]. Mr James had attributed the conquest of India to Lord Clive. He certainly had laid the foundations of the British dominions there, but it was the Marquis of Wellesley to whom the conceptions of its extension were to be attributed, and to another Irishman, Sir Arthur Wellesley, the carrying out of these conceptions was assigned. The bitterest enemy England ever had in her colonial conquests was Tipoo Saib, and he was crushed before the triumphant career of an Irishman [cheers]. In modern times Irishmen had taken an equally important part in the events which influenced the possession of your colonies. The first Affghan war—not the disastrous one ["hear," and laughter]—gave to an Irish general an English peerage (Lord Kean). The designs of Russia in the east, and the moral and political influence of Persia, were successfully resisted by the gallant defence of Herat, by an Irish subaltern, Lieut. E. Pottinger. Another Irishman—a Pottinger also [hear, hear]—sustained your diplomacy and administration in the late events of China; and your flag was planted within a few days' march of the Tartars' last hold, by another Irishman, Sir Hugh Gough [hear, hear]. Were he (Dr N.) to turn to other colonies, he might give an account similar to that which he had shown in reference to the east. As an Irishman, therefore, he could share in the pride (if that were a proper word to employ) which, as Englishmen, they felt in their extensive colonial possessions [hear, hear]. In proposing the resolution, he would not, at that late hour, enter into the general argument; besides, that had already been sufficiently done; but he must reiterate what had already been said in other terms, that if this Society were permitted to sink, it would be a disgrace; while, if properly sustained, it would not only be a credit to the denomination, but a blessing to the colonies, and calculated to extend the religion of Christ. He would not sit down without congratulating them on their success. It was cheering at such a time to hear the tidings they bore. If there were discussion and agitation at home, there was success in their labours abroad. It proved their principles could live in troublous times, and even extend. He had no doubt that the success of the Society in the past year would greatly promote the increase of its funds, and the more ready support of its friends. There was something in success which, if it inspired a less intense interest than untried enterprise, yet left a more happy and permanent interest. It was exciting to see the vessel, with her sails spread, and filled with the auspicious breeze, as she went forth on her voyage of commerce, of missions, or of national enterprise. But if the excitement were less intense, it was more salutary and lasting, which was felt when the vessel was seen returning, having braved the billow, and the breeze, and it may have been the battle also, its mission fulfilled, and its objects so far achieved [applause]. So it was with

the Society: it had done good, and they rejoiced in it, and this feeling would give them confidence, and secure support. He would, at that hour, do no more than repeat his personal determination to support the Society [cheers].

Mr A. REED, B.A., in seconding the resolution, said, that there was something in the object of this Society which needed thought and reflection, in order to appreciate it, far more than attached to other Institutions. There was something of grandeur and depth in an object which looked to distant periods rather than the present. There was much of this connected with the Colonial Missionary Society. They were now training rising nations. These colonies, as had been truly said, were the foundations of future empires; but if they left them uneducated, they would run into riot, and fall back from the civilisation they at present possessed. When a student, he was present at the formation of this Institution, and he had always felt great interest in its proceedings. The speaker then referred to the first settlement of a part of Connecticut, by some individuals who left Norwich two hundred years ago; to their purchase of the land from the Indians, and the blessings which they had been instrumental in conferring upon the tribe. He then cited the example of some individuals in America who carried on their business in order that they might promote the cause of God; and urged a spirit of deeper consecration on the part of the Christian community of this country.

The resolution was then put and carried.

Mr A. WELLS moved, and Mr R. AINSLIE seconded a vote of thanks to the chairman, who briefly responded to it; after which, the Doxology was sung, and the meeting separated.

BAPTIST MIDLAND ASSOCIATION.—The annual meetings of this body have been held during the present week at Heneage street chapel. The ministers and messengers from upwards of twenty churches in the neighbourhood of Birmingham attended the meetings, which were of a more than usually interesting character. Letters were read as usual from the churches, which, on the whole, gave signs of progress. It appeared that the churches in this Midland association comprise about 4000 members. At the close of the evening's sitting on Tuesday, a resolution was proposed on the subject of the Maynooth grant by the Rev. J. Davies, of Cradley, and seconded by Mr William Morgan, both of whom spoke at some length on the necessity which existed for the views of dissenters being clearly understood. They strongly protested against any grants for religious purposes out of the public money, and warned the persons present not to be led away from this principle by a bigoted outcry against Popery. At the meeting on Wednesday the subject was again taken up, and an animated discussion ensued, in which the Rev. G. Dawson, the Rev. J. Mills of Kidderminster, Mr George Edmonds, the Rev. Thomas Morgan, and other gentlemen took part, and eventually a deputation was appointed to attend the dissenting anti-Maynooth conference to be held in London next week. The deputation consisted of the Revs. T. Morgan and G. Dawson, and Messrs George Edmonds and T. H. Morgan. At a subsequent part of the proceedings, the subject of the *regium donum* was introduced, and various plans suggested for getting rid of the disgrace which this paltry gift entails on the dissenting bodies. It was stated that the Baptists only receive about £500 a year in this way, and the Independents and English Presbyterians similar sums, and it was proposed to raise a subscription to buy off the recipients, but to this the objection arose, that a fresh set of claimants would spring up every year. Much indignation was expressed at the continuance of this payment. Several speakers declared they could not find out who were the receivers, so entirely is it felt as a disgrace, and concealed accordingly. The association also adopted a petition on the subject of oaths, on which it is understood Lord Denman is again about to introduce a bill. It was stated, that one of the ministers then present, who entertained scruples about taking an oath, had recently narrowly escaped being committed to prison for refusing to be sworn at the assizes. The proceedings terminated on Wednesday evening, after a most interesting and eloquent sermon by Mr White of Bewdley.—*Birmingham Pilot*.

MANCHESTER.—A series of special religious services was brought to a close on Wednesday last, which has continued for upwards of a fortnight. The meetings conducted by Messrs J. Kirk of Hamilton, J. Morrison of Kilmarnock, and J. Guthrie of Kendal, pastors, were held every evening in the Corn Exchange. The attendance each evening was larger than is usual at any of the religious anniversary meetings held in the same place, and the numbers and interest increased towards the close. Upwards of one hundred anxious inquirers were led to embrace opportunities for conversation with the above ministers, and very many of them to receive the simple gospel of God's love to them in the gift of Jesus. The doctrines more prominently exhibited, were those of the unlimited atonement; the accordance of the scriptural term "faith," with that of belief of a thing seen to be true; the resistibility of the Holy Spirit's influence; and the necessity of the enjoyment of "peace with God," as the effect of the truth believed.

HIGH WYCOMBE, BUCKS.—On Wednesday, April 16th, the foundation stone of a new Baptist chapel, High Wycombe, was laid by R. Wheeler, Esq., of that town, in the presence of a large number of respectable and interested spectators. About £70, were collected towards the erection of the chapel, which it is expected will be opened in September next.

IRISH EVANGELICAL SOCIETY.

THE thirty-first annual meeting of this institution was held at Finsbury chapel, on Tuesday evening, the 13th instant, and, as usual, was very numerously attended. Mr Alderman CHALLIS took the chair.

After singing, Mr JUKES, of Bedford, engaged in prayer.

The CHAIRMAN then rose and said: Recent circumstances have invested the Irish Evangelical Society with unusual claims to your encouragement and support. I am desirous, in the few observations I shall have the pleasure of addressing to you to-night, to avoid in any way giving a political tone to the meeting. I am anxious that we should hold on in our religious object, apart from all those considerations which have their source in feeling rather than in principle. We meet, not for the purpose of promoting division, but union; not to give offence, but to conciliate and unite all in one great effort for the best interests of Ireland [cheers]. I cannot help thinking, however, that there are one or two features in the movement which is taking place around us, which ought not to be lost sight of, and which are adapted to advance the interests of this Society. The first is, that we are getting rid of that apathy and indifference to Ireland which this Society has so long had to mourn. Ireland now stands out among all objects of public attention; and it is astonishing that parties, differing upon all other subjects, nevertheless agree as to the claims of Ireland. I understand the Voluntary principle as that which lays every Christian under an obligation to do something for Ireland. In one of the morning papers, the sincere motives by which persons are actuated in the present movement, are derided with scorn and contempt, but we present to you the Irish Evangelical Society, that you may make it an illustration of principle, and not feeling, and show the world what may be done by the voluntary principle. I entreat your attention to the Report about to be read; it is made at a most unusually important time, and is of such a nature as to justify my desire that you should give it your serious attention. Let not the Society languish for want of funds; rather let your encouragement teach the Committee to extend further and wider their efforts [cheers].

Mr GEORGE SMITH then read the Report.

It commenced by referring to the agitation now existing with reference to the grant to the college of Maynooth; and, after pointing out that the gospel was the only remedy for the evils of Ireland, it proceeded to furnish a deeply interesting sketch of the various spheres of labour occupied by the agents of this Society, and of the beneficial results accruing from their labours. The agents employed by the Society were thirty-four, fourteen of whom were pastors of thirteen churches, containing 487 members. The number of stations and out stations occupied by the agents, was 135; the children in daily and Sabbath schools, 1,102; the total number of hearers, about 20,000.

From the treasurer's accounts, it appeared that the total receipts of the Society amounted to £2,378 11s. 8d.; the expenditure, to £2,641 14s. 10d.; leaving a balance against the Society of £263 3s. 2d.

Mr JAMES, of Birmingham, rose to move:—

"That the Report now read be adopted by this meeting, with expressions of devout thankfulness to the God of all grace, who has enabled the agents of this Society to pursue their arduous labours during another year with so many tokens of Divine favour; that it be printed and circulated; and that the following gentlemen constitute the officers and committee for the ensuing year." [Names read.]

There are two speakers in every meeting whose situation nobody covets, nobody envies, but all avoid if they can, and these are the first and the last. The difficulty of the first, is to know how to begin, and the last, to know when to leave off [cheers]. The reading of the reports of our societies is too frequently heard with impatience; the reader is not the most welcome individual on the platform, and the audience want to get rid of him speedily. Now, in my judgment, the report forms the pith, the marrow, the kernel of the whole [hear, hear]. If angels are present, they listen, I am quite sure, with devout attention to the Report, and, when that is over, deem that all that is worth hearing is over, and leave us to amuse, and, if we can, interest one another with our rhetoric and logic. But I feel persuaded that the Report which has just been read has not been listened to with those signs of impatience. Its eloquent reference to certain questions mooted in our day, its clear exhibition of the operations of the Society we have met this evening to support, and its simple narrations, have all combined to fix our attention on its details. There was one part of the Report heard with pain, and that was, the announcement that we are no longer to have one of the secretaries (Mr G. Smith) officially connected with us. I am sure we regret it [hear, hear]. His arrival in the metropolis was hailed as an accession to the active strength which all our institutions are wielding; but it is some satisfaction to us to know that, though not officially connected with us, he will be with us by every feeling of his heart and all the energies of his mind [cheers]. As regards the other secretary, who still remains with us, for certain reasons, I shall say nothing of him; but I am glad that he is still among you and working with you [cheers]. Notwithstanding a little pleasantries, I feel deeply and solemnly impressed with the peculiar aspect of the circumstances under which we meet at this momentous period. Events are transpiring which cannot and ought not to be contemplated, even by the boldest, without seriousness and thoughtfulness. We need much wisdom and sanctity; much of the spirit of faith and prayer; especially those of us who have anything to do in raising and guiding public sentiment in this great crisis of our Protestant history. We need something more

than even the fiery zeal which would rush to battle or to martyrdom in defence of the cause we love. We need, in these days, deep-toned piety, well-regulated principles, a calm mind, and firm hearts; and may God give us what we need, that we may be baptised afresh with the Holy Spirit for the high vocation to which Providence has called us [cheers]. We are assembled on behalf of a country whose history, in great part, has been written in blood and read with tears—a country of which it has been truly said that the very laws of nature are reversed; fertility bearing no blessings, population only marking the progress of misery, religion living as a bird of strife, and even genius evoking only the bad passions of the human heart [hear, hear]. Ireland is a country which God seems to have designed for blessedness, but which man seems to have determined to doom to wretchedness—which statesmen have oppressed and Christians have neglected. This meeting occurs not intentionally, but still most opportunely, in the midst of that excitement which has pervaded every nook and corner of the country. Maynooth, remembered everywhere, was certainly not likely to be forgotten here [cheers]. It must not be—it will not be—and it shall not be [cheers]. Mr Sheil may vituperate; Lord John Russell may condemn; Mr Macaulay may sneer; and Mr Cobden may wonder; but when Popery is to be enacted by statute law, we are not so criminal, either to Protestantism or to the voluntary principle, as to stand silent by and raise no protesting voice [cheers]. I have had some share in the excitement which has been produced; I have met my fellow-dissenters upon our own common ground, and have protested against parliamentary grants for the endowment of any religion whatever [cheers]. The endowment of truth is serving a good thing in a bad way; the endowment of error is a bad way of serving a bad thing [cheers]. It strikes me that, supporting the Irish Evangelical Society and other kindred institutions, is the most effectual way of opposing all such grants as those we now deprecate. We are, to all intents and purposes, an anti-Maynooth-grant society [cheers]. That grant is to keep up and extend Popery; our Society is to extend Protestantism—that is to educate popish priests; ours is to support Protestant ministers—that is to spread the triumphs of the crucifix; ours the triumphs of the cross—that is to keep up Popery by the compulsory principle; ours is to circulate Protestantism by the voluntary principle ["hear, hear," and cheers]. I am equally indignant, but not equally alarmed, with many of my fellow-Christians at what is taking place. The whole series of the divine administration seems to be bringing good out of evil; and I see some bright specks in this dark horizon. Many intelligent and serious advocates of religious establishments must, and are beginning to inquire, whether, if the state endowment principle be employed, they must not endow all religions [hear, hear]. I believe that Sir Robert Peel has done more for the voluntary principle, by bringing in this measure, than all the speeches we might deliver, or all the pamphlets we might write for many a year [cheers]. This is not the only benefit that will result from the agitation. It will stir up sound Protestantism from its very depth, throughout the length and breadth of the land. The stagnancy will be removed, the stream will flow on, and cleanse itself as it flows. You must depend, for the support of this institution, upon the correct opinions which the people of this country entertain of the nature and influence of Popery. Let our churches once forget what Popery is, and what it has been, and is doing, and you may call, but you will call in vain, for the support of your Protestant institutions ["hear, hear," and cheers]. We must throw off all apathy about Popery. Certain circumstances have arisen in modern times, that have thrown a veil over this enormous evil. At one time we saw it bowed down by penal statutes; it elicited our sympathy. We saw it rising with gigantic effort, and helped it to throw off the penalties by the passing of the Catholic Relief bill. We have, since then, seen it ranged on the side of liberty, adopting its language and wearing its costume. It has been presented to our view by that extraordinary man, whose career has been the astonishment of the world, and we have forgotten the nature of Popery [hear, hear]. It is not changed, and it cannot be changed; and we must study it afresh, not merely in the writings of its foes, but in the bulls of Popes, in the decrees of councils, in the writings of its doctors, and in the martyrology of Protestants [cheers]. If it were intended to invoke the spirit of intolerance, to re-enact the riots of 1780, to extinguish the spirit of Christian charity, to abridge the labours of Roman Catholics, or restrict their freedom, I would not utter a whisper to swell the cry [hear, hear]. But if the cry of "no popery" mean nothing more than denouncing it as the great moral pestilence of Christendom—if it mean nothing more than lifting Protestant minds and hearts, and hands to oppose its progress, and diminish its influence in the world, then I will cry "no popery;" and, if I had the voice of thunder, I would roll it along the line, and make it echo from pole to pole [cheers]. Ireland is the seed-bed of Popery for the world. The Irish are migratory, not so much from desire as from necessity; and they carry their Irish religion with them. It is diffusing itself throughout our colonies; it is seizing the great western valley of the United States of America; or, to come nearer home, it is sending swarms of men and women across the Irish channel to our own shores from time to time, and all of them are the emissaries of Popery diffusing its baneful influence here [hear, hear]. Then, what ought we to do, to endeavour to meet Popery, not to disseminate its influence? What have we done for Ireland? We have held meetings, made speeches, and passed resolutions; but we must do something more than we

have ever yet done. It is true we have done something for Ireland; we have done enough to excite hope, certainly not to gratify it; enough to wish for success, but too little to secure it. Now, let us determine to do more [cheers]. I know the evils under which Ireland groans. I know very well the state church that there is there [hear, hear]—which does not number the tithe of the population of the country amongst its adherents. I know very well how Ireland is oppressed by unjust laws, how Ireland is insulted by an Orange faction. When shall we have a government that knows how to deal with Ireland as she should be dealt with [hear]? When shall we have a government that will do justice, instead of pursuing this pettifogging conduct [hear]? The grant to Maynooth is but an opiate, and, as such, other doses will be required to carry on the effect, for we all know that opiates lose their power by long use; and Sir Robert Peel will find that his opiate will not long tranquillise his patient [loud cheers]. I am afraid that we shall have to wait long before we have a government that will understand the case of Ireland; but let us recollect, that whether statesmen do their duty or not, we, as Christians, must do ours. Let every other evil be removed; if the state church were to cease—if justice were done to Ireland, instead of offering it mercy and charity—if confidence took the place of suspicion—if capital were invested, and manufacturers flourished—yet I would say, leave Ireland under the power of Popery, and the disease is still in the constitution, and you cannot effectually meet the case. Therefore do all that you can to convert Ireland by the preaching of the gospel. You are doing well, but go forward; let it be a principle used by us—it is almost an axiom—that nothing short of the preaching of the gospel, and the Spirit of God poured out, by which the inhabitants of Ireland shall be converted to Christ, can make that country "great, glorious, and free" [loud cheers].

Dr HALLEY, in seconding the resolution, said: The gentleman who preceded me touched a chord at which my heart vibrated—mentioned a word which called forth every response of my mind. He spoke of Maynooth; and when I speak of it, a striking association presents itself before me. I begin to think that the Irish Evangelical Society is not so much unlike Maynooth, after all [laughter]. Sir Robert Peel presented Maynooth before us as a humble suppliant, in the depths of its poverty and distress, seeking alms of the people of Britain; not claiming a right—not making a demand—but as a poor, destitute, deserted institution, whose timbers were rotten, whose bricks were displaced, whose grounds and gardens were a shame to the country, whose students were sleeping some four or five in a room, if not three or four in a bed, and whose professors were paid the miserable sum of £120 a year. It was, in every sense, a description that cannot be forgotten. They call it, by the charter of incorporation, "The Royal College of St Patrick at Maynooth." Here was royalty in rags [laughter]. As to St Patrick, I believe he was a very decent sort of saint; one whose sanctity was marked by rags and wretchedness; and his nether garments were preserved, as proofs of his piety, long after he was dead [laughter]. I think that St Patrick might have been ashamed that his college was brought to ask for alms, but as long as I have attended these meetings, the Irish Evangelical Society has been brought before us as in poverty and distress; cast upon your charity, soliciting your aid, and able, like Maynooth, to do a great deal more; to teach many more students; to raise up many more preachers, if more money were found for it [cheers]. But here is the difference. The British nation, this great Protestant people, in the eyes of the whole world, are about to form a compact, where no compact has ever yet been formed. It is true, we are told of the spirit of a compact; but who is to interpret the meaning of a compact where words cannot be found? Show me a document, and I will give it the most generous interpretation; but if there is no letter, where is the spirit of a compact? But there will be one, unless the providence of God and the protestant feeling of the nation rise in justice, and stay this iniquity, and prevent a compact from being signed and sealed—prevent it from bearing on its front the royal arms of Britain. Let us, however, make our solemn compact with this Society; let us not be content with the annual grant, with the alms given at this meeting, but let us pledge ourselves to labour most assiduously for it, to do our best to give it no less a sum than Maynooth is about to receive; to give that amount generously and heartily; to give it under a sense of our obligation to promote the cause of pure, undefiled, and unsectarian religion in Ireland [cheers]. Having had occasion to see many members of parliament on the subject of the Maynooth grant, the inquiry was everywhere proposed, How can you govern Ireland? what will you do for Ireland? We are not the governors of Ireland, therefore we are not bound to answer the question. It is for the government of Great Britain and Ireland to decide that; all we say is, it cannot, it ought not, it must not be governed by an act of injustice and iniquity [loud cheers]. But, what can you do for Ireland—how can you manage it? In the recent meetings that have been held, nothing has distressed me more than expressions to which I have listened upon the government of Ireland by the Protestants of England. I heard of a great aggregate anti-Maynooth meeting that was held in Exeter hall, and most anxious was I to disclaim what was said by one of the speakers. A clergyman stood before a British audience, in this, the middle of the nineteenth century, and said—"We, the Protestants, have conquered Ireland—we have won Ireland by the sword, and we have a right to govern

it, a right to the mastery." It sounded from the lips of a Protestant clergyman as if martial music were ringing in my ears—he seemed to stand as if beneath the orange flag [hear, hear]. That orange colour, once the standard of liberty—for I am not yet ashamed of the glorious revolution of 1688 [cheers]—that orange flag under which our fathers, the nonconformists, stood, and drove despotism from this, our native isle, has been in Ireland the signal of oppression, of despotism, of cruelty, and of every evil. Yet methinks that these flags of liberty have been sadly abused and scandalised in every part of the world. I see the tricoloured flag—that which waved over the Bastille of Paris—its red, its blue, its white, now raised on Tahiti, and, beneath it, the altar on which ascends incense to the Virgin Mary—not that I deny the right to raise an altar in Tahiti, if they will; but beneath that flag we see the Protestant population, our brethren in Christ, just converted to the faith, driven to the mountains and fastnesses, at once to protect themselves, to keep their soil, to preserve their liberty, and solemnise the rites of their religion [cheers]. It reminds me of that star spangled banner, with all its streamers, raised over the slave market of Columbia [cheers]. These flags sicken one of everything that is martial [cheers]. It should be our prayer, our effort, our liberty, our pledge, to do all that in us lies, that Protestantism in Ireland may not be accompanied with the sounds of martial music, but fall over that land gently and quietly to refresh the country—fall as the dew upon the little shamrock, bruised and broken emblem of the people under the past government, but showing that, under all oppressions, they have some vitality, under all the trampling of their foes they have some life in them. The shamrock of the land may rise humbly at first, but rise it will, the emblem of the country, regenerated and refreshed by the Spirit of the Lord [cheers]. The cross, not the crucifix—we need no other—bring out the cross—the standard of the church; we gather round it, and stand by it, and raise it in our hands—the cross, by this we conquer. Our faith is firm, our confidence is secured; we look on him who died upon it—the son of the Virgin, if you please, but he honoured women and children—the brother of them all, who came to save them all. We raise the cross—we call in no adventitious aid—we seek no public assistance—we come not as pensioners on public bounty [hear, hear]. We bring not the cross to ask alms of the state; we make no demand—we bring the cause before a Christian assembly, and we say, Do justly, love mercy, remember your obligations. Plant the standard of the cross in Ireland, but let there be no orange ascendancy on the one hand, nor popish stipendiaries on the other [cheers]. Bring out the cross, bring forth the gospel, come out with the book of God; and, if it do not conquer, your faith is vain, our preaching is also vain, and ye are dead in your sins. But we have no fear; our confidence cannot fail us; the preaching of the gospel must be effectual; these weapons are mighty [cheers]. Our petitions to parliament may fail; but those that rise to him who died on the cross shall prevail. We are certain of victory, and our children shall see it if we see it not. "You go forth weeping, bearing precious seed—you shall surely come again with rejoicing, bringing your sheaves with you" [cheers].

The resolution was then put and carried.

Dr NOLAN rose to move—

"That the ignorance and spiritual destitution of a large proportion of the inhabitants of Connaught present a strong claim on the Christian public for a vigorous and extended instrumentality to enlighten and bless the people of that province; and that this meeting cordially approves the projected mission to that part of Ireland about to be carried into effect, and commends it to the liberal support of the Congregational churches of this country."

Will it not be the feeling of many in this meeting, Is Ireland for ever to agitate the empire? What is the evil which constitutes the mystery of that country? What is it that puzzles our statesmen—that agitates our assemblies—that makes Ireland unhappy within herself, and gives to us only the associations of unhappiness and sorrow when we think of her? I have no hesitation in saying, that that evil is Popery [hear, hear], though I am far from saying that that is the only evil under which she groans. It is an evil, that 'he few should have the ascendancy over the many; that in the north of Ireland, Protestant dissenting ministers should be the stipendiaries of the state; and that, while they refuse to co-operate with the Roman Catholics for any purpose, though it were in the sacred names of liberty and justice, yet they will stand in association with Arians or Unitarians, or even with the Papacy itself, as state pensioners—as petty dependants on the bounty of those whom they oppose [hear, hear]. It is an evil in Ireland that there is, in common parlance, one law for the rich and another for the poor—one for the landlord and another for the tenant; and that three millions out of her eight millions are paupers. It is an evil, that there is one law for England and another for Ireland. What is constitutional here is criminal there. Here discussion is right; there it is held at the point of the bayonet, and the staff of the constable is ready to be put forth in authority [hear, hear]. Here you have a right to meet publicly and petition; but in Ireland, the men who meet are in danger of being consigned to the judgment-seat and the gaol [hear, hear]. So fickle is your parliament, that no great religious society, such as this, can calculate upon the public state of mind that will arise from any of its proceedings. In one century you break down the altars of the Catholics, and in another you build them up; at one time you tell her that her common country schools must have a religious education provided for them, and at another that her provincial colleges can do very well without it; at one time you de-

nounce her religion as idolatrous, and at another you endow it [cheers]. Seeing this to be the case, is it not natural for this assembly still to repeat the question, "Is Ireland to be the imperial disturber for ever? If she is, shall we not leave the agitation to parliament, and not bring into our sacred assemblies the hubbub of our Irish affairs? Your senators have done their best and their worst. They have laboured and they have borne no fruit; they have sown the wind and they have reaped the whirlwind; and it remains vain that Ireland's circumstances be really adjusted by England's people [hear, hear]. Our members of parliament may be our representatives, our ministers are official and administrative in their office; but the appeal that is final is to the people, and from them the responsibility cannot be shifted [hear, hear]. If Ireland is unhappy and down-trodden, it is the reproach of the British people [cheers]. I have no hesitation, however, in saying, that what politics cannot do, our Puritanism need not be afraid of attempting. If the British public take up the Irish question, Ireland's weal will be the result [cheers]. Ireland has no hope anywhere but through the gospel that you present. She is feeble, barren, destitute—a land of garrisons, and ramparts, and munitions of war. She might have been your ornament of emerald upon the bosom of beauty; she is the uncouth thing which is by your side [hear, hear]. I would not, to-night, by a mere "no popery" cry, elicit your sympathies for Ireland. She has, as I have said, many other evils; but the master evil is Rome. It is that which deepens every other shadow; it is that which gives virus to every other poison; it is that which enfeebles her in the moral attitude she might otherwise assume. It is unfashionable to speak of the evils of Popery. Lord John Russell thinks that the church of Rome is only a little worse than the church of England [laughter and cheers]; but he considers it a religion good enough for the Irish [hear, hear]. Lord Francis Egerton writes to one of the provincial papers, saying he must decline taking a 658th part of the responsibility of governing that country, lest he should be obliged to appear as censuring the Roman Catholic religion [laughter]. It is considered equally unfashionable to be afraid of Popery. We are told, that there is nothing to be apprehended from the priests in the nineteenth century. Tell them that Europe is bracing herself for the struggle, and they will tell you that there is nothing to be apprehended for Europe in the nineteenth century. But they would find it a little uncomfortable in Ireland to have a shillalagh broken over their heads, or their heads broken over a shillalagh, and then be told that it was only a sapling of the nineteenth century [laughter]. I should not like to sink into an Irish bog after preaching, and be answered by a fat priest riding by, that it was in the middle of the nineteenth century [laughter and cheers]. The Popery of the nineteenth century is the Popery of every past century [hear, hear]. Popery is unchanged, and so is the gospel; these are the extremes that never meet. In France, Popery is vanquishing the universities; it is gaining on the mind of Louis Philippe; it has already conquered Mrs Louis Philippe [laughter]—and when Mr and Mrs Louis Philippe have joined hands to support it, then the ultramontane principles of France will make French Popery worse than it was before. In the Peninsula, it has exchanged Epartero for the bloody Narvaez. In Italy, the Pope's bulls are fulminated against the holy word of God, and the princes of Germany are enjoined to expel it from their territory. The Duke of Sardinia is unable to protect the daughter of a foreign ambassador when she comes into contact with one of his own bishops, while the King of Prussia finds it no easy thing, when brought into collision with the Archbishop of Coblenz [hear, hear]. Wherever your missionaries go, there the emissaries of Rome go; and thus Ireland is the sharp sword that is wielded to wound you in this encounter between error and truth [cheers]. What is it that we see in Ireland? The spirit of true liberty does not live. Which of us hath not felt when we have clanked our chain? But now that Ireland is partly emancipated, though she still has wrongs, what are the sentiments of that incarnation of cunning—Daniel O'Connell? Wherever Popery is oppressed, he is its abettor; wherever Popery is the oppressor, he is silent [hear, hear]. You have heard of the struggle in Spain; on which side did the political leader range himself [hear, hear]? When the streets of Philadelphia were filled with American citizens, met for discussion, and they were fired upon by Popish bigots, did Daniel O'Connell assail the men who thus attacked those who were struggling for public rights? If he is not a Jesuit, he is the panegyrist of that order, of which one of its own generals said, "We shall come in like lambs, we shall reign like wolves; we shall be driven out like dogs, and we shall renew our strength like the eagle" [hear, hear]. What are the errors of Popery? It substitutes the merits of man for the righteousness of Christ; ceremonies for sanctity; the sacrifice of the mass for the sacrifice of Calvary; purgatory, with its imaginary fires, for the blood of the Lamb, and for the sanctification of the Holy Spirit. Its doctrines teach men to be their own saviours, and this is the ruin of our race. What is its worship? Saints, images, pictures, which have different degrees of reverence assigned to them; the Virgin Mary has ten prayers presented to her for one to Jesus Christ [hear, hear]. In Roman Catholic colleges there is one altar to Jesus Christ, and frequently a high altar to Mary. Go to the bedside, there is the crucifix; go into the valleys, there are the holy wells with the miserable offerings which the people present to the saints, each one stripping off his ragged raiment some patch—for that really is the offering—and hanging it upon a thorn upon the well-side, that the

saint may see it, as the token of their homage [hear, hear]. As though the devil designed to tell Ireland, that her rage and her filth were the consequences of her Popery. What is the instruction that Ireland receives? Scriptural extracts are excluded from one-fifth of the schools. In their catechisms, the second commandment is blotted out, lest the people should learn that they are not to make unto themselves graven images. My resolution tells you, that Connaught is the most destitute of all the provinces, and that you are devising means of mercy for her salvation. In that province the people speak the Irish language to a great extent; and in Munster, if Popery binds with a cord, in Connaught it binds with a strong chain [hear, hear]. In that province there is less of the spirit of liberty, civil or religious, than in any other, and yet it is the most interesting of all; magnificent in its outline, the very spot that is most worthy of the traveler's investigation. This province was one of the most chivalrous and enlightened in Ireland, and now it is interesting as a ruin. The speaker then read part of a sermon preached by a Romish priest in Connaught, on the virtues, generally, of the Virgin Mary, in which it was represented, that, on her arrival in heaven, Christ and the Holy Spirit raised her to an equality with themselves. He then referred to the deception attempted to be practised, some time since, at Youghal, where two young women professed, at certain times, to have on their bodies the marks of the passion of Christ. He then went on to say—This is the state of the country. Are there men who never wept over the wrongs of Ireland? If ever mercy was needed, Ireland, with her millions of suffering, superstitious inhabitants, demands it at our hands. I have lived in Connaught; I have stood with her sons in a recess far away from the paths of traffic, and even from the visitation of the traveler; I have seen them in their despair and in the triumph of their feuds; I have seen them criminals; I have seen them punished; I have seen them when the blanket—the only thing in their house—has been stripped off them by the assessments of the Irish church [hear, hear]. I know what the children of that province are, and, if their passions be deeply stirred by their misfortunes, they are generous—they are brave. If superstition has its spell upon their heart, it is because the Irish peasant cleaves tenaciously to what he loves [hear, hear]. Give to Ireland the pure gospel, and Ireland will be what Ireland was when she possessed it—the land of missionaries, and, if need be, she will prove the land of martyrs [hear, hear]. The resolution refers to means—now is the time to put them forth. You must do it: Ireland has too much energy for you to let her alone, and she will make you feel it, if you do not make your principles felt. You cannot conquer Ireland by the means to which Dr Halley, in deprecation, referred; the day is past for that. There is, however, a way of conquering Ireland without overrunning it—and it may be described in one word, and that word is—love [hear, hear]. Put forth that feeling in the grand exemplification of the voluntary principle, in the expression of a preached gospel, and Ireland shall yet live, to be as happy as you are [cheers]. There is an objection raised to our efforts in that country; it is said that the people are so tumultuous that it is in vain to attempt to do anything for them. Have you not heard of families driven out on the public road that would rather starve than steal? Have you never heard of a widow's son shot dead at her feet, that her pig might be driven away in triumph [separation]. Have you not heard, in the words of one who has said that the legislature of this country has much to answer for in this respect, that the landlords have forgotten the duties which, naturally, in their position, devolve upon them? Who used this language? It was not Mr Cobden—it was not Mr Bright—it was Sir Robert Peel, the endower of Maynooth [cheers]. Need you doubt of success? Every man labouring in connexion with the Connaught mission has been himself a convert from the church of Rome [cheers]. Pursue your victory; and God will give you grace to achieve its completion [loud cheers].

Mr BURNER, of Camberwell, in seconding the resolution, said: I am not so much disposed to attack Popery as Protestantism. That Popery is one of Ireland's evils, no one can for a moment doubt; but that the evils connected with Popery have been amazingly aggravated by Protestants, no one who knows Ireland can, for a moment, question. It is not Popery that has proposed the grant to Maynooth—it is Protestantism. There is no Roman Catholic in the British cabinet—they are all Protestants. Sir Robert Peel was, at one time, considered as the very highest point in the standard of inveterate Protestantism; and he is the man that has staked his official standing upon the grant to Maynooth. The measure does not come from Daniel O'Connell, or from the Duke of Norfolk, but it is, from beginning to end, a protestant measure [hear, hear]. We must take it, therefore, as such—designate it by its father; for that is the usual way that we take our names [hear, hear; and laughter]. But what sort of protestants are they that have proposed it? The resolution I have to second, fully warrants the remarks I am making; for it is a resolution for more light. Protestants have made the proposal before the legislature, because they want more light [hear, hear]—and they attempt it, because they know that the inhabitants of Ireland want more light. Do you suppose that if the poor people in Ireland were enlightened—and this resolution supposes that they shall be so—Sir Robert Peel could for a moment palm upon them this grant to Maynooth as a means of renovating and elevating their country? Do you suppose that the education of a few priests, whether Protestant or Catholic, can be the means of lifting

up a country that has been under oppressive rule for 700 long years? Does not Sir Robert Peel know that he has resisted the extension of the franchise in that country, lest the people might be enlightened by their own efforts [cheers]? Does he not know that he has resisted the general introduction of individuals of all classes into the administration of that country in official appointments [hear, hear]. He has said again and again, in his place in the imperial parliament, that it is natural for men to appoint to public offices, those who sustain the political views of the cabinet. After he has refused to equalise the electoral power of the people, he has said that it is right to keep them out [hear, hear]. If these circumstances were fairly brought before them, he would quail before the light; he would throw away his idle pretensions and come to realities. Now, what do you want to do? You wish to enlighten Ireland. But it may be said that, surely there can be no delusion, that Sir Robert Peel is giving to the people their due. If you owe a man a large sum, and he is induced by your plausibility to take the small item of a farthing in the pound, you cannot call that even a dividend [hear, hear]. You keep the pound, you give him the farthing; and suppose you get a man to cheer you because he has obtained the farthing, you rejoice in your success and pity his simplicity [applause]. That is the way in which Sir Robert Peel must think of Ireland. What does he do more? As soon as he has propounded his plan, and before he has carried it, he proposes three other colleges [hear, hear]. Mark his cunning. Let us get light ourselves, and the best light we can get is to see where that fox is running [cheers]. After many objections have been made to the proposal to endow Maynooth, he proposes to set up a college at Belfast, one at Limerick, and one at Cork, for giving secular education, excluding theology; and he meets you thus: "You say you have no objection to secular education, but to theological. Very well—here is one college for theological, and three for secular education: are you not satisfied now? [cheers and laughter]. A civilised country, when it takes a just view of its own condition, will never desire any government to educate its people [loud cheers]. We do not desire any government to educate us—we know how they would school us [laughter]. We know how they educate the House of Commons—they have the whipper-in there [laughter]. They apply bribes, and they have brought the House into such a state of feeling, and to such a course of conduct, that the members of that House are often ashamed to meet their constituency [loud applause]—so badly schooled are they by the minister of the day. We do not wish, therefore, that any government should bring itself into the condition of so many schoolmasters for the country. We would rather that they would keep the peace, secure the property, and preserve the lives of the population of the country, and, having done this, they will be very much out of the way if they do anything more [cheers]. If they say they will give us religion, they may as well say that they will give us our furniture, our groceries, our doctors, our servant-maids, our footmen, our coachmen—if any of us are able to have them—and they had better give us our horses too [laughter]. If they are so anxious about us, they had better take care of us altogether, and let us just follow them as a lap-dog does a lady with a string [loud cheers]. Why do they not do this, if they are to take care of our religion? But they say they do not take care of religion, they only give the money. Do they give our money away, and then boast that they do not look after it? [hear, hear]. This is worse and worse. But they tell us that the whole merit of the gift lies in taking the money against our will, our protestations, our petitions, and applying it, without looking after it, except to see that it is given to a Roman Catholic college [hear, hear]. This is done by a Protestant cabinet, by the House of Commons; and the House of Lords are looking forward to the day when they shall pass the bill, and put it before the Queen, who is compelled to obey them all [hear, hear]. What is the cure for all this evil? Light: more information. Were England fully enlightened, Connaught would never be darkened. In what way is it proposed to enlighten Connaught? By the medium of our agents who speak the Irish language—who understand the Irish people—who are bone of their bone, and flesh of their flesh. There is a province, in which the inhabitants are wild as the waters that lash their shores, aboriginal as the winds that blow upon them, but yet at the same time dark as the deepest valleys into which the sun has never yet shone; there is a people that may be assailed by all the spirit and all the power of the devoted men to whom I have referred; and whilst we are endeavouring to promote great general principles for the deliverance of the country at large, these men may be engaged in the hallowed work by which souls are born again to God, and spirits are translated from earth to heaven [cheers]. This is precisely the work we desire to do. Let me, then, ask you to give to this great undertaking. You are going to make the collection, let it be a suitable proof of the sincerity with which you have protested against a misappropriation of the public money; show that you do not grudge the amount by giving it freely to the Connaught mission [loud applause].

The resolution was then put and carried, after which the collection was made.

Mr CAMPBELL, of Edinburgh, rose to move—

"That while the openings for missionary work in Ireland require an increased amount of pecuniary contributions to this society, the peculiar difficulties that surround the work to which it is pledged should urge its friends to the exercise of believing prayer, and implicit dependence on the grace of the Holy Spirit, without whose influence the best concerted plans and ablest instrumentality will fail of their object to secure the Divine glory in the salvation of immortal spirits."

We are opposing the grant to Maynooth on various grounds, and we say to Ireland that our Protestantism is better than Roman Catholicism. Shall we, then, allow it to be said that a few hundred pounds are wanting to occupy such a field as Connaught, and that it is not to be had? If after this agitation scenes of labour should open to us, and we cannot find means to support our agents there, it will become us to hang our heads with shame [hear, hear]. Will not the legislature say, "If you will not act for yourselves, we must take the power into our own hands?" and what answer can we make? There men who are particularly jealous lest we should be seeming to do injustice to our Roman Catholic fellow-subjects in this respect. We may say to them that we are willing to give our money, our counsel, our time, and to sacrifice energies which we might employ for our worldly aggrandisement, in order that we may give them to them. What an argument would this be to employ with them! We may say to them, You are enthralled, we would lead you to freedom, and tell you of Him who gives liberty to the captive, and opens the prison doors to those who are bound [cheers]. I hope that we shall all be stimulated by passing events, and that we shall be fervent in prayer that God may give his blessing to accompany his own word [cheers].

Mr NOBLE SHEPHERD (of Sligo) in seconding the resolution said: From ten years' experience I ought to know the character of popery, and I am satisfied of one thing, that it will never be conquered but by the means mentioned in the resolution which I hold in my hand. "Not by might, nor by power, but by my spirit, saith the Lord." The Word of God is the only effective means for destroying that masterpiece of Satan, by which he has destroyed thousands of our fellow-creatures, and the resolution instructs us that the blessing is to be obtained by means of prayer. Move the hand that moves the heavens, and when you have done all, feel the power of the passage which I have just quoted.

The resolution was then put and carried.

Mr GEORGE SMITH moved, and Mr JONES seconded, "That the grateful thanks of this meeting be presented to Mr Alderman Challis for his kindness in presiding over the business of this evening."

The resolution having been carried by acclamation, the Chairman briefly responded to it; and the Doxology having been sung, the meeting separated.

LONDON CITY MISSION.

THE tenth annual meeting of this Society was held on Thursday, May 8th, at Exeter hall. The great hall was completely filled by eleven o'clock, at which hour the chair was taken by J. P. PLUMPTRE, Esq., M.P. The meeting was opened with prayer by Mr C. JACKSON, perpetual curate of Bentley, Hants; after which Mr J. ROBINSON read letters, expressing regret at the necessity of being absent from the Hon. W. Cowper, M.P., who was compelled to sit upon a railway committee of the House of Commons; and from Dr Leifchild, who found himself unable to bear the fatigue and excitement of the meetings this year.

The CHAIRMAN, in opening the business of the day, observed, that at the meeting of the British and Foreign Bible Society, a bishop of the established church had expressed his joy at being able to find one day out of the 365 when Christians of different denominations met together to prosecute their common object. His lordship might have withdrawn another day from the year, and might on that morning also have found an assembly, united in the single work of striving that their Redeemer's name may be glorified, and sinners of every class and degree brought to find salvation in him [hear]. And if the love of Christ and of their fellow-sinners continued in warm exercise, they would be kept aloof from the petty differences which might separate them in this work; and, drawn to Christ and to one another, would proceed "from strength to strength."

Mr J. GARWOOD, one of the secretaries, then read the Report of the year's proceedings.

After referring to the loss sustained in the death of the late treasurer, Sir T. F. Buxton, Bart. (whose son, Sir E. N. Buxton, had consented to occupy his father's station), the resignation of Mr R. Ainslie was adverted to. The Committee desired to bear their public testimony to the zeal and ability uniformly displayed by him, and gratefully to acknowledge that under the Divine blessing the mission owed much of its present useful position to his vigorous and indefatigable efforts. Mr John Robinson, of Wardour chapel, Soho, had now been appointed one of the secretaries. The Report then, having noticed the illness of some of the missionaries on unhealthy districts, detailed particulars of their labours and usefulness in the London Fever hospital, the Royal Free hospital, and an asylum and hospital for fallen females. Some large mercantile establishments were also visited, and a religious service conducted before business commenced. The missionary to the cabmen (himself formerly a cabman) had had much success, though his labours were mostly conducted in the street, and among men looking out for a fare; he had induced seventeen regularly to attend public worship, and five to give up Sunday-work, while four had become outwardly reformed, seven were admitted to the Lord's table, four backsliders reclaimed, seven now in health gave evidence of conversion to God; and of five who had died, good hope was entertained. The number of cabmen, watermen, conductors, and drivers, was 8,592; being an increase of 244 over the preceding year. Most of the 130 cab-stands in London were under regular visitation; but a second missionary was greatly needed. The contributions, however, for the support of the present one, from £70 in the preceding year, had fallen to £17 in the last. The "Madras missionary" was still occupying himself among the Lascars, and others, around the docks: £112 had been remitted to the Mission this year from different parts of India. A missionary had this year been appointed to the Italians in London—a converted Romish priest, teacher of

Italian at Eton college, and a member at St John's chapel, Bedford row. In twenty cases of Italian boys, he appeared to have produced a great change in heart and life; but a priest of the Sardinian chapel, in Lincoln's Inn fields, had issued a circular against him. London also contained about 10,000 Germans, a considerable number of whom were Jews. A missionary to them was appointed in February—a converted German, well known to the Rev. Mr Cartwright (of the Jews' chapel), and the Rev. R. Herschell. Various other bodies might be usefully approached by a missionary appointed for the purpose; the police, for instance, who, as a body, though guardians of the public peace, lived almost without regard to religion, or thought of another world. A special effort had also been made to promote the practice of family prayer; and 554 families had been induced to establish it. The Report then proceeded to the more ordinary operations of the mission. Twenty additional missionaries had been appointed, raising the number to 121. The number of visits paid was 544,089, of which 31,469 were to the sick and dying; there had been held 10,729 meetings for prayer, and reading and expounding the scriptures; 7,577 copies of the scriptures had been distributed, and 573,050 religious tracts; 2,364 individuals had died on the districts, of whom 750 were visited only by the missionaries; 1,884 persons had been induced regularly to attend public worship, and 4,219 children sent to schools; and nearly all the 50 "ragged schools" in London had their origin in the efforts of the missionaries; 86 persons had been induced to close their shops on Sundays; 672 cases of outward reformation had occurred; in 671 deaths some hope was entertained; 140 backsliders had been reclaimed; and 1,041 other individuals gave satisfactory evidence of conversion, while 343 others had been admitted to the Lord's table. In the last three years the number of missionaries had been doubled, but the results were quadrupled, London being more entirely and systematically occupied. In three of the four cases of murder during the year, the missionaries had known the parties; the wife of Crouch (murdered by him) had been under visitation; Hocker was visited after the murder, but before he was suspected; the woman Brothers had been addressed by the missionary about half an hour before she was murdered, and another missionary had offered her aid in getting into the Penitentiary—she had been most faithfully admonished; Connor, now waiting his trial for the murder, was on the books of the adult ragged school at St Giles's, but attended only a very few times, and left after making but little progress. Five hundred missionaries, however, would still leave a larger population unvisited than all the ministers in London could attend to. The receipts were £9,579 0s. 14d., being an increase of £779 11s. 10d. over the previous year; but the balance in hand would only suffice for three months, and there would be an increased expense in missionaries' salaries, which would now range between £65 and £85, but only three receiving above £80. There had been perfect harmony in the Committee and among the missionaries.

Mr BICKERSTETH moved—

"That this meeting, with devout thankfulness to Almighty God for the continuance and increase of his blessing upon the labours of the London City Mission during another year, resolves that the Report now read be printed and circulated under the direction of the Committee."

The more he saw of the labours of the London City Mission, the more he thanked God he was ever permitted to join it; he would not, on any consideration, have been without a part in its labours for the metropolis [hear, hear]. It gave, as had been remarked, another day, redeemed from those in which Christians differed; and there would be a third in the meeting of the Religious Tract Society, and another in the London Missionary Society; and he thanked God for all the labours of faithful Christians "holding the Head" [hear, hear]. There were probably, within eight miles of that hall, a million of souls habitually neglecting public worship. What Christian could be indifferent to this? The missionaries also bore testimony to the prevalence of infidelity among nominal Protestants—a feeling that there is no devil and no hell. Popery again extensively prevailed among the poor. The Society, however, did not attempt to comfort persons by confirming them in their errors. It did not instruct its missionaries—"In such a district there are a great many Socialists—go there and teach Socialism; in the next there are thieves—go and speak of it as innocent to relieve the rich of their needless wealth; in the next there are worshippers of the host and the Virgin Mary—go and give them 'religious consolation' in that creed—'conciliate' all classes, and comfort them in their delusions" [cheers]. No; instead of that miserable expediency, maintaining truth here and error there, knowing they were "of the truth," they went everywhere proclaiming the pure and simple truth [renewed cheers]. The increase of salary was only a matter of justice where a missionary had a large family. As to the number of missionaries required, if so large a meeting had but the heart, the five hundred might be engaged that very year [hear, hear]. With regard to the Report being adopted, it spoke its own character. "Let her own works praise her in the gates."

Dr CUMMING, in seconding the resolution, observed that there was a necessity for an agency like this, in the existing condition of human nature; the missionary must go to the city, the city would never come to the missionary [hear, hear]. The speaker proceeded: But it has been objected that the city missionaries are irregular agents. Now, suppose it true that they do not precisely suit the Procrustean bed, whether of Presbyterianism, or Episcopacy, or Congregationalism; may not this be in accordance with a great analogy in nature? Comets, which seem to us irregular visitants, are now known to be necessary to maintain the harmony of the universe [hear, hear]. Rome, ever wise in her generation, has made her most rapid progress through an irregular police, in her Jesuits. It is a fact, too, that the ancient fathers tell us that nothing was more common in the earliest ages, than for a bishop to call upon some gifted layman in his flock, and bid him go up and address the people in his stead. True, these missionaries have not that great and mysterious unknown, about which so much has been written, and

so little understood—the mechanical apostolical succession; but they have abundance of apostolical practices, and they will bear our Lord's own test and criterion, "By their fruits ye shall know them." Does a man test the bread by the baker? or the baker by his bread [cheers, and a laugh]. I appeal to the missionaries themselves whether this is found a practical obstacle. Does any old woman, the most metaphysical Scotchwoman in Drury lane or St Giles's [a laugh], ever stop them and say, "Produce the credentials of your apostolical succession?" No; but what is said of them is, that they have poured the light of heaven into many a benighted mind, and taught the poor and the needy to find in the living God a father and a friend. These are the true credentials; and, if you will only send a squadron of such men to get permanent commons in the Royal college of Maynooth, I shall rejoice heartily in its endowment [hear, hear]. Intense love to souls, if it cannot get the best machinery, will take the nearest and most practicable—grasping the nearest conductor, it will not wait till the mechanics of its egress are adjusted, but would rather they should be saved uncanonically than lost canonically [hear, hear]. The best characteristic of a church is the presence of Christ, and as that is realised, all else is subordinate. If a deputation, waiting upon the Queen, are introduced into the throne-room, you may see one looking at a picture here, and another at a bust there; but if her Majesty be present, then each respectful and loyal eye is upon the Queen. When the Lord Jesus Christ is present, to every leal heart he is "all, and in all;" and it is only when he has departed, that pictures, and rites, and ceremonies, occupy the mind [cheers]. Let me, however, say a few words, more especially adapted for the missionaries themselves [hear, hear]. Rome, not as a political, but as a tremendous spiritual propaganda, is putting forth her energies in every direction, and you will have to make yourselves acquainted with the details of that controversy. There is much that is plausible in her statements. Your little meeting will be contrasted with the gorgeous ceremonial of St Peter's; but you must ever remember that the beauty of the church lies not in painting or carving—"The King's daughter is all glorious within." It is a symptom of departing glory, when the wardrobe of Levi and the vestry of the Flamen are ransacked for splendid robes to decorate the ministry of the Most High. The painter, as he works in your houses, puts on extra coats of painting, when he has to hide resinous defects and flaws [hear]. The church of Rome will tell you again, that yours is a modern and upstart church. But you must remember, you have only to take a pair of scissors, and cut through the creed of Pope Pius IV.; the first twelve articles, the creed of the ancient church, are those that form the faith of the Protestant church; the last twelve, the modern innovations, are those that distinguish the Roman Catholic church—the really new church [hear, hear]. But you will meet with the infidel; and I would have you to carry with you these two principles—that infidelity is more in the heart than in the head, and that infidelity will not stand the hour of death. You will have to reason with the Jews; and I would say, do not attack Leviticus in order to exalt the gospel, but make Levi the precursor of Jesus. Show that you love Aaron's rod, but that it has budded and bloomed into the rose of Sharon [hear, hear]. Exalt Christ above the priest, above the church, above the sacraments, above the succession, above all—so that the people may look and live [cheers].

Sir E. N. Buxton, Bart, being then called upon, rose to express his acceptance of the office of treasurer. Though there was naturally in some respects the deepest pain mingled with his feeling upon that occasion, yet he counted it a high honour to follow in that station one whom he so deeply loved; he hoped he might fulfil it "as to the Lord, and not to men" [hear, hear]. He was really astonished at the results accomplished by the Society, and most thankful to God for its existence and its progress.

The resolution was put, and carried unanimously.

Mr C. J. Yorke, rector of Shenfield, moved—

"That the domiciliary visitation of the poor of London, for the purpose of communicating to them the blessings of the gospel, by such an agency as that employed by the London city mission, appears to this meeting a matter of the very highest importance, demanding increased exertions on the part of Christians in general, until the poor population of the entire metropolis participate in its benefits."

He began by referring to recent remarks in high places, of a character unfavourable to such meetings; but it was unbecoming, in every man who wished to be looked upon as a candid and intelligent Englishman, to notice that these societies did in fact form a very important feature in the times, and exercised an immense influence throughout the country. But to pass to the subject of the resolution—domiciliary visitation. The speaker proceeded—In whatever situation our fellow-creatures may be found, it is our part to look upon them as being, though fallen, yet recoverable. Man continually partially brutalises himself, and partially makes himself devilish; but, as long as there is any particle of conscience and of affection within his bosom, perfectly brutish and perfectly devilish it is beyond his power to make himself. Thus we find that the instincts which God has given to us continually display themselves among those who would appear to us most lost and abject. I will mention one illustration. You remember how truly the poet Cowper describes the yearning of those who are confined in large cities for the works of God in nature; how he speaks of the flower in the window of the poor mechanic—

"There the pitcher stands
A fragment, and the spoutless tea-pot there;
Sad witnesses how close-pent man regrets
The country, with what ardour he contrives
A peep at nature, when he can no more."

Man seems to have still a kind of recollection in his mind of Paradise, and a kind of recognition of his Creator in all things, inviting us to seek to cultivate it, that by our means there may be planted in his soul a garden, sweeter and more beautiful in the eyes of God himself than the charms with which Paradise was adorned of old [hear, hear]. Now, with regard to the agents you employ for this end, I would remark that it is perfectly impossible for a minister, in a populous place, to speak face to face to all the members of his congregation; yet we know how salutary it is. God, of old, spake face to face with his servants, the patriarchs, and he now would have us speak face to face with one another, in order that there may be transmitted from one soul to another the spark which He hath enkindled with his own power. In addresses to a congregation the appeal comes in a diluted form; and, whatever admonitions are given, a man thinks that part of the blame is shared by his neighbour [hear, hear]. I wish, therefore, to take this opportunity of telling these agents that they have the cordial good wishes and sympathetic prayers of those who occupy a different sphere. It may be that sometimes there enters into their hearts a wish that they could rise a little higher, and exercise gifts of a different nature and in a different way; but I would say, endeavour, whilst God allows you time, to fill up your little day and place to the utmost of your ability. In the judgment of God, and in comparison with himself, how infinitely small are the services even of the highest angel in heaven! He that is faithful, whatever his place or situation may be upon earth, shall, when the time is come, enjoy the whole of heaven and the whole of God. But I look upon this Society as peculiarly valuable in respect of the Christian boldness with which it hath gone forward to try a great practical experiment—how men of different denominations may labour together in the vineyard of Christ; and it would deeply grieve me if the experiment, having been tried, should fail. I am sure it will not, if the committee work as they have done, for it is in believing work that we are brought more to Christ, and, in being brought to Christ, are imbued more with the principles of unity. In the cold winter every tree stands apart in its naked irregularity, but when the sun breaks forth in spring, each plant swells into beautiful roundness, the fair earth rejoices in the common garment of green, and, while there are still individual characteristics, there is harmony and union throughout [cheers].

Mr C. Prest seconded the resolution, and observed that the times required union among Christians. The state of society in this great metropolis—an exceedingly strange and remarkable phenomenon—demanded combined efforts, and especially through such an agency as this. The herding together of great masses of mankind tended most fearfully to develop the selfishness of our nature; and the crowds annually drawn thither by the pressure of circumstances, were truly to be pitied, indisposed as they usually were to bear up against the evil influence into the midst of which they came. There was a tendency in this state of things to isolate man from man; so that men suffered alone, in unpitied misfortune, and kindness was but little extended. The agency of this Society was well adapted to penetrate these masses, and to elevate them to a nobler level [hear, hear]. There was now too little thought of man as man; man was becoming too much regarded as a machine; his individual importance was lost in the idea of a multitude, and with it the sense of responsibility towards individual men about us. Yet nothing on earth was so grand as man. The ragged, dirty, miserable child, lost amidst all that could debase and deteriorate, had a soul upon which the impress of the divine character might be traced, and a spirit that might share the glories of the eternal world. Such thoughts should cheer the missionary in his labour, and animate others to sustain him in his work [hear, hear]. The Society was valuable, too, as a refutation of the charge that Christians neglect misery and want at home for the sake of foreign objects—a charge usually made by persons not distinguished for benevolent exertion either for those at home or those abroad. But, in truth, Exeter hall had lately been the subject of peculiar scorn, in speeches that might perhaps never find their way into the history of the country; if they should, the historian would perhaps add, "About this time Exeter hall began to be more felt" ["Hear, hear," and a laugh]. Long let it be felt—for the conservation of Protestantism, in spite of an ungodly, and beggarly, and downright foolish expediency, quite unequal to the task to which it set itself [hear, hear]. Let there but be Christian union, and there need be no fear of expediency, even if there were a greater master of that engine, and one still less likely to be knocked down by an unlucky blow from it—no, not if there were the genius of expediency (not to say where that came from) to work it [continued cheering]. Christian men could only be honest; they could have no by-play; they had nothing to hide; but, with God's blessing, the inheritance they had from their fathers should go untarnished to their children, in spite of all the machinations of all the Jesuits upon earth [renewed cheers]. That would be the result of such efforts as this Society was making to bring Protestantism, as a powerful instrument of religious truth, to bear upon the masses. At present those masses were acted upon by the press, and unhappily by the Sunday press, which was infidel, and not respectable besides, and a great portion of which was under the influence of gentlemen educated at Maynooth, or some place almost as bad—perhaps there could be none quite so bad. There were also a great number of such persons prowling about this metropolis, and carrying the influence of Rome from house to house. This must all be counteracted by appointing more

missionaries [hear, hear]. The increase in their salary was quite right; they ought to be placed out of the reach of anxiety. No doubt they ought to make sacrifices, but a sacrifice ought first to be made by the public—they had more backs to bear the burden than the individual [hear, hear]. With this view, individual responsibility must not be lost in this great incorporation; each of them must contribute all the help God enabled him, labouring as though all depended upon him, and then taking the cause to the foot of the throne of mercy as though nothing had been done [hear, hear]. For himself, he would thank God if the work was done, whether regularly or irregularly; but nothing could in the strict sense be irregular which was blessed by Almighty God [hear, hear].

The motion was carried unanimously.

W. EVANS, Esq., M.P., after briefly bearing his testimony, founded on personal observation, to the overwhelming need for this agency, and the admirable manner in which the missionaries carried out the design of the Society (instancing among other things the neglect of great numbers of the poor to send their children to schools, unless some one came to their own door, and pointing out how it was to be done), proceeded to move—

"That the combination of all true Christians in communicating the gospel to their ignorant and neglected fellow-citizens, appears to this meeting a feature in the constitution of the London City Mission so scriptural and desirable as to commend its operations to their more earnest and hearty support."

What he (Mr Evans) had heard that day, and especially the appalling fact that, within eight miles of St Paul's, there were a million of persons who never frequent any place of worship, would induce him to make a considerable addition to his own subscription [cheers].

Dr BURDER, in seconding the resolution, remarked that, while the Christian ministry was Christ's own ordinance for extending his kingdom, there was a vast portion of the population who were strangers to the ministrations of the sanctuary, and who could only be effectually acted upon by an agency of the very order employed by this Society. It had also this especial advantage over the efforts of isolated Christians, that it enabled the agents to have the benefit of a mass of experience and study of human nature thus brought together, so that they learned how to deal with the various cases of human life. He blessed God for their efficiency and usefulness [hear, hear]. With regard to the co-operation of Christians of various denominations, he must acknowledge that he was once not without misgivings that in the practical working of the system, difficulties might arise; he greatly rejoiced that those apprehensions had proved unfounded [hear, hear]. The Society had its commencement when there was a tendency rather to separation and disunion; a better spirit was now abroad, and Christians were more and more learning to combine for benevolent objects. If now they were still more driven to it by the sense of common danger, it was well, by whatever cause, to be brought together with more of the fraternal feeling of Christian sympathy and love [hear, hear].

The motion was carried unanimously.

The Hon. BAPTIST W. NOEL moved the re-appointment of the office-bearers, with thanks for their past services, and, after expressing his approval of the increase in the missionaries' salaries, especially because everything ought to be done to encourage lay agency, and induce real Christians to join in it, observed that at so late an hour he would simply observe that the augmented expenses of the Institution must necessarily, during the year, occupy the attention of its friends; and it had just been suggested to him by a member of the Working Men's Auxiliary, that associations in support of this society ought to be formed in the country, the whole land thus seeking to purify the heart's-blood of England. [Mr GARWOOD: I am happy to say that some are formed already; we have received remittances last month from the Chelmsford Association, and from the Saffron Walden, and a country clergyman has just handed in a sum collected in his parish (cheers).]

Dr ARCHER: I rise to second, and almost only to second, the resolution. I rejoice, with my friend Mr Prest, at the distinct refutation given to the charge that we are neglectful of home claims and home necessities, and devote all our attention to remote regions, where our conduct cannot be so closely tested. I know the sting implied in that assertion; I know its meaning, that the statements of mere romance and fiction can thus be palmed upon our audiences. I might reply to it, that we have a complete control over our own property, and have a right to use it either here or abroad, with no responsibility, except to our Father in heaven; and I might add that if we did nothing for our own land, we should at least stand somewhat above those who do nothing either for their land or for any other. But I prefer to point to this report, in answer to the charge, and to instances of success, which, if achieved by the the thing that calls itself philosophy, would have made the country ring with its praises. If socialism had done a tenth part of what this Society has accomplished, I do not doubt, Sir, that in your house, which does not contain all the wisdom of the land [a laugh]—some dilettanti statesman would have risen and proposed to divide the country into paralograms, to endow some Social Maynooth, and make Robert Owen the hierophant of the system; and if any one dared to oppose it, classical and philosophical writers would have set down such folly as "the bray of Exeter hall" ["Hear, hear," and a laugh]. I do not rest my support of this society upon any such principles as this; if God commanded me to scatter seed upon the most barren rock, I would do it, trusting to Him for that vegetative power that would bring about a harvest even there [hear, hear]. Yet it is delightful to hear of your success. I re-

joice in it, because it is the success of a lay agency. I am one of those who do not think the ministry can be over-educated; I want no dim and hazy grandeur to be associated with the ministerial office, irrespective of personal character and conduct; and I look upon the ministry as not meant to stand in a position of isolation, but rather to lead the people in a holy work. I look upon the past history of the church, therefore, as a sad memorial of wasted power; and I think, if this Society had been formed a hundred years ago, how many more of our fellow-Christians might have been left behind them, in the conversion of immortal souls, the impress and the monument of their having been [hear, hear]. I rejoice, therefore, to profess my attachment to this great Institution; and I must venture to say, that one good city missionary is worth a hundred of the legislators of the present day [a laugh]. He may not be so logical as Mr Gladstone, whose logic is so fine that I think he hardly understands what he means himself; but when that man drops a single germ of immortal truth into the mind of the most degraded of our race, he does a greater thing than thousands who stand upon the high places of the earth, but live only for this world and for self [hear, hear]. Ten good men could have saved Sodom; and ten good men may save London from the freaks of its legislators and the sins of its population [hear, hear]. They would call that cant and bigotry; of course there is no cant of "independence" in the House, and no bigotry of latitudinarianism [a laugh]. You never hear of an infidel bigot, and but seldom of a Roman Catholic; all the cant and bigotry are kept in this Hall, where so many unmusical sounds have come forth from a most unpoetic animal [laughter]. But call it what they may, the true conservatives of any empire are its pious people [hear, hear]. Let vice flourish, and licentiousness, ungodliness, practical infidelity, and no walls can shelter your city from the thunder-cloud of God above, or the wasting and withering decay that blights rebellion against the Everlasting [hear, hear]. But let London stand exposed on every side with no ship of defence in her broad river, but with her people imbued with the spirit of true godliness—that nurse of every manly virtue, and the city has a shelter that nothing can destroy; or if she fell before some new ascendant power, she would fall with the respect and the regret of every enlightened people upon the earth [cheers]. The country which survives its virtue has survived its strength; and no empire that casts off the power and influence of true godliness can escape the doom which hurled Babylon into ruins, made Petra its own necropolis, and buried the commercial wealth of Tyre in a dishonourable grave [cheers].

The resolution was carried unanimously.

A vote of thanks was then given to the chairman, who briefly acknowledged it a doxology was sung, and the meeting terminated.

FREE CHURCH OF SCOTLAND MISSIONS.

THE friends of the Indian and Jewish missions of the Free Church of Scotland held a meeting at Exeter hall on Monday, to receive there part of the committee of the proceedings of the missionaries during the past year. The large room was quite filled, but the greater portion of the audience consisted of ladies.

Mr P. M. STEWART, M.P., (in the unavoidable absence of the Marquis of Breadalbane), was called to the chair.

Mr NICHOLSON having offered up a prayer,

The CHAIRMAN briefly addressed the meeting. He observed that among the many circumstances which had attracted public attention and public attachment to the Free Church of Scotland, there was none which was more powerfully striking than its missionary exertions, especially among the Jews and the Indians [cheers]. God's blessing had prospered their labours. He called on Mr Chambers (the secretary) to read the report.

The SECRETARY then read a very voluminous report, which occupied upwards of an hour in the reading of it.

It stated that, notwithstanding the heavy demands to which the Free Church of Scotland had been exposed, in consequence of their adherence to all their missions, yet they had experienced such a large spirit of liberality among their friends, that every demand upon them had been fully met. New emergencies had been provided for, and the church had not only been enabled to sustain her original ascendancy, but also to occupy a wider field of usefulness than before. In addition to their former stations at Calcutta, at Bombay, and at Poonah, they had been enabled to establish a missionary station at Nagpoor, where the Rev. Stephen Hislop was the resident missionary. In South Africa, at an expense of £1,200, they had been enabled to occupy a station in Caffre Land, where at Lovedale the Rev. William Govan and the Rev. James Laing were missionaries. Burnshill and Pirie were also African stations with missionaries, dispensing the word of God among the heathen. There were likewise missionaries at Malta, Gibraltar, Madeira, and at Leghorn. Jewish missionaries had been sent forth to Pesth, to Jassy, to Damascus, Berlin, &c., at which stations the labours of no less than nine reverend brethren were employed in the holy work of converting the remnant of Israel to the faith of the blessed Saviour. There were also three stations formed at Madras. The labours of the missionaries had been more or less blessed by conversions. In Calcutta five adult Jews had been baptised in the church. At Bombay there were 200 pupils, and upwards of 1,000 children under the superintendence of the Rev. Dr Wilson, and his reverend colleagues. At Poonah 500 natives were under a course of training. At Madras the number of pupils was 800 (including 170 females), all of whom were learning English; while at Pesth there had been forty Jew converts. The Brahmins no longer treated the efforts of the missionaries with contempt, but had felt it necessary to enter

into the field of controversy with them. For this purpose they had established in the presidency of Bombay no less than three literary journals, and already had there grown up differences of opinion among the Brahmins themselves. The Free Church, in consequence of their separation from the establishment, had, within the last two years, to build no less than 600 churches in Scotland, and to provide means for supporting 700 ministers and other preachers. An appeal was made to the people of Scotland and England, and the result had been that they had completely accomplished their task. When the missionaries of Madras heard of this appeal, they all having adhered to their church and separated from the establishment, immediately made a similar appeal to the Christians of that presidency, and so warmly was it responded to, that in a brief space 28,000 rupees were placed at the disposal of the missionaries, being quite enough to maintain the whole of the schools and the missionaries themselves during the year ending December, 1844. At the Bengal station at the head of which was that most excellent Dr Duff [cheers], in consequence of the secession from the established church in Scotland, the missionaries had been deprived of all their buildings, their library and their philosophical and scientific apparatus; but all this had since been supplied by the liberal contributions of Christians in that presidency. They had new and more commodious buildings, they had a larger and a better chosen library, and their philosophical and scientific apparatus were of the most improved description [cheers]. In Calcutta alone, £5,000 had been subscribed for the support of the Free church of Scotland there [cheers]. The committee could not, however, refrain from calling the attention of the meeting to the humiliating fact, that the Christian missionaries in India had not only to contend with the power of heathenism and idolatry, but they felt themselves persecuted by the hostile decisions of the legal British tribunals in that country. It had long been settled in England that in case of a heathen father separating from a Christian mother, the custody of the children should be exclusively and absolutely given to the father; but, strange to say, in India it had been declared that in the case of a Christian father separating from a heathen mother, the custody of the children must be given up to her and to her friends [hear, hear]. It was easy to see how prejudicially such a decision as this must operate. But the committee were glad to state that an ordinance had recently been issued by the Governor-general in India on the subject of education, which was of a more favourable tendency. By that ordinance, in all future selections of candidates for public employments, a preference, it was declared, should be given to the best qualified person, intellectually and morally, among those who presented themselves, wherever they might have been educated, without distinguishing of schools, colleges, classes, castes, or religions [hear, hear]. It was impossible to overrate the importance of this determination, or to trace out the glorious results which must follow in the end from such a line of policy. It would give a great impetus to native talent, and would stimulate the youth of India to attain acquirements that might qualify them for filling public offices. Already the result had been obvious by the attendance of no less than 1,200 persons at the last examination of the school at Calcutta. The report concluded with an extract from a Calcutta journal, the *Hurkary*, highly commending the ordinance of the Governor-general, and observing that that ordinance, together with the gradual development of the effect of missionary operations upon the rising generation of educated natives, would exercise so powerful an influence over the well-being of India as would at once demonstrate the wisdom of the course which Dr Duff and his colleagues had pursued.

Mr LATROBE, secretary to the Moravian Missionary Society, moved that the report be adopted.

Mr SHERMAN, of Surrey chapel, seconded the motion. Resolutions setting forth the claims of the Society to increased public support, and urging the importance of Christian union, were unanimously passed and spoken to by Messrs HAMILTON, MATHER, ARTHUR, ALLOT, D. WILSON, and Dr MORRIS, ministers of the gospel.

CHRISTIAN INSTRUCTION SOCIETY.—The twentieth annual meeting of this institution was held at Finsbury chapel, on Tuesday evening, the 6th instant. The body of the chapel was well filled by a highly respectable auditory; but we regret to say, that a great part of the platform was unoccupied. The chair having been taken by Mr Alderman Challis, the proceedings were opened by singing; and after Mr E. Mannering had implored the divine blessing, the Chairman addressed the assembly at some length, giving an interesting account of the present destitute state of the metropolis as regarded religious knowledge, and pointing out various practical plans of usefulness to the members of the Society. Mr Pittman then read the Report, which stated that the number of associations standing in connexion with the Society during the past year, was 106; these had included the agency of 2,221 visitors, by whom 53,155 families had been visited, and supplied with that pan of religious books and tracts. In many instances, it had been in the happiness of the visitors, to witness decided indications of a change of heart in the persons who had engaged their solicitude, and whom they had not only been instrumental in leading to the sanctuary but also to the church. They had also contributed to the comfort of the dying, by whose bedsides they had declared the grace and love of Christ for the comfort of the penitent. In the course of their visits, much sickness and distress was witnessed, and the visitors during the past year had procured suitable relief in 245 cases; by their instrumentality 1,964 children were reported to have been induced to attend sabbath or day schools, and they had also been the means of supplying 470 copies of the sacred scriptures. The committee had to lament, that the state of the finances (notwithstanding an existing balance in favour of the Society arising from the recent receipt of a legacy of £100) rendered some diminution of effort necessary during the past year, and, consequently, out-door and tent preaching was not entered upon so extensively as in

former years. The committee engaged the services of Mr W. Ferguson, of Bicester, for one month's tour for open-air preaching in the county of Oxford, who visited nineteen different places, preached thirty-four times, and called at the doors of about 450 cottages. The attention of the committee had been called during the past year to the rules of the Society, in which, after careful revision, they were prepared to submit for the approval of this meeting some trifling amendments. The objects desired to be obtained thereby were—to give membership in the Society to those whose efficient aid as gratuitous visitors formed its principal stability and support, and to whom it was mainly indebted for carrying out its various plans of Christian benevolence and usefulness; to give greater prominence to the temporal relief of the poor obtained through the instrumentality of the visitor, and to recognise that as one of the objects of the Society, without interfering with the present understood arrangement, that such relief be obtained through, but not administered by, the visitor; and to extend, as much as practicable, according to the means at the disposal of the Committee, the agency of this Society in the country. The Report concluded by calling on the visitors steadfastly to persevere in their work of faith and labour of love. From the Treasurer's account, it appeared that the total receipts of the past year amounted to £890 12s. 5d.; the expenditure to £836 3s. 10d.; leaving a balance in favour of the Society of £54 8s. 7d. The resolutions were moved and seconded by Dr Archer, and Messrs J. Robinson, J. W. Richardson, J. Steadman, J. H. Hinton, and B. Owen, and were all unanimously adopted. In the course of the evening, a long list of donations was read by Mr Pitman.

The New Englander. No. 1, Vol. III. January, 1845. A. H. Maltby, New Haven, Connecticut. Wiley and Putnam, London.

AMERICA is justly celebrated for its religious periodicals. The *Biblical Repository* and the *Bibliotheca Sacra* are well known and deservedly esteemed on this side of the Atlantic. The ability with which these have been conducted, has laid literature in general, and especially theological literature, under great obligations. The *New Englander* is a more recent and less known candidate for public favour; though, if we may take the present number as a fair specimen, by no means unworthy of being associated with the former. It contains ten articles, besides eight short literary notices. The theological student will be especially pleased with "Elements of power in the preaching of Whitfield," "The Ministry favourable to the highest development of Mind," "Archbishop Leighton," and "The Roman Catholic Faith." Among the general articles, "Tennyson's Poems," and "Truth in our intercourse with the Sick," will be found interesting. The *New Englander* presents us with two portraits—one of General Palmer, who commanded in the American revolution; the other of Dr Nettleton, a late New England divine.

The Introductory Lectures, delivered at the opening of the English Presbyterian College, November, 1844, by the Rev. P. LORIMER, Rev. JAMES HAMILTON, and Rev. HUGH CAMPBELL. London: Nisbet and Co. 1845.

THE first of these most interesting lectures narrates the steps which have led to the formation of an English Presbyterian college. It appears that in 1836 a Presbyterian synod was formed in England, at first confined to Lancashire and its vicinity, but gradually increasing till it comprehended all the English congregations which professed to belong to the church of Scotland. In 1839, upon the question being raised whether this synod should be regarded as a branch of the church of Scotland, or as a sister church in alliance with it, the latter proposition was affirmed by a large majority. This was followed by the declaration, in the beginning of the last year, that the sister church would possess a jurisdiction of its own. Though some few congregations have dissented from this conclusion, it has been generally adopted, and the result is unquestionably calculated to infuse a vitality into the English Presbyterian churches, which will place them in a new position of strength. This conclusion has been followed up by a determination to institute a theological college (we presume in London). The primarius professorship having been declined by two "eminent divines in Scotland," to whom it was successively offered, the commission of Synod, we are told, "devolved the charge of the classes, for the present session, on three of their brethren, who commenced their respective labours in the month of November last." The introductory lectures are before us. The lecture of Mr Lorimer is a narration of the steps which have led to the formation of the institution, and of its present prospects; that of Mr Hamilton (a very vivid and vigorous one) on "the benefits Christianity has conferred on the world," as introductory to a course on pastoral theology; and that of Mr Campbell, a very able glance at the general aspects of ecclesiastical history, being a preparatory lecture to a course on that subject. Our readers will peruse this pamphlet with high gratification. Success attend the new undertaking!

China and her Spiritual Claims. By the Rev. E. DAVIES, late Missionary to the Chinese. Snow. 1845. pp. 134.

THIS little volume is a compact epitome of the duties of Christians with regard to this extensive and idolatrous portion of the human family. It is clearly, though not very correctly, written. The comparison between ancient Greece and modern China is extremely forcible. We warmly commend its benevolent design.

LONDON PEACE SOCIETY.

THE TWENTY-NINTH ANNUAL MEETING of the SOCIETY for the PROMOTION of PERMANENT and UNIVERSAL PEACE will be held in FINSBURY CHAPEL, MOORFIELDS, on TUESDAY, MAY 20th, 1845. CHARLES HINDLEY, Esq., M.P., President of the Society, has engaged to take the Chair, at SIX o'clock.

Printed and published at the Office, at No. 4, Crane court, Fleet street, in the parish of St Dunstan in the West, in the city of London, by JOHN HENRY DAVIS, of No. 76, York road Lambeth, in the county of Surrey, on MONDAY, 19th of MAY, 1845.